

**THE BRITISH SYSTEM
OF
EDUCATION
IN
INDIA**

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PART I.

The Social Evolution of the Peoples of India.

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CHAPTER I.

The Peoples of India.

The Need for a Sociological Point of View.

The doctrine of evolution has been applied to the study of every branch of knowledge and its study has illuminated every problem of human thought and human action. The 'scientific method' to which it has given birth, investigates the origin of things and discerns the causal relations of any phenomenon. Indeed it has become almost impossible to treat any subject, be it light or serious, without applying the 'positive method' with which the doctrine has furnished us.

In the field of education the doctrine has emphasised the fact that 'education is adjustment' and it is the 'fitting of the organism to its environment on the larger and broader scale.'¹

This presupposes the necessity of studying minutely "the three fundamental factors of educational process, namely : first, the child as the immature individual to be educated ; secondly, the inherited or achieved culture of the race or civilization as the material ; and thirdly, 'the medium of interaction or some form of institutional life as the environment.'"²

As in the study of educational process, so in the study of an educational system, the same three factors, namely the people to be educated, their civilization and their social

1. Butler Nicholas M : The Meaning of Education, p. 9.

2. MacVaneel, John A, The Philosophy of Education, p. 29,

structure, become the first and the foremost matters of importance for a scientific student of education.

Again Education is a social institution and as such it is "the method by which a particular generation endeavours to incorporate the vital elements of its civilization or culture into the life of the generation that succeeds it".¹ Whether the transmitted bequest makes for the progress or retrogression of the nation, society always exerts its "conservative influence on the preservation of the present and the progress of the future."² Therefore, one of the, if not the most profitable ways of studying the educational system of a people is to view the subject from the standpoint of sociologists who "look upon education as the process of perpetuating and developing society, who approach the subject through a study of social structure, social activities, social needs and who conceive the purpose of education to be the preparation of the individual for successful participation in the economic, political, and social activities of his fellows."³ It is then that "Education becomes for the social world what natural selection is for the sub-human world, the chief factor in the process of evolution."⁴

Whether or not a people recognise the operation of the socio-natural laws in their economic, political, and religious life, nevertheless these inexorable laws play their role in the development of that people's education. Society is always dynamic. It progresses or retrogresses, and an

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1. MacVane, John A. *Philosophy of Education*, p. 30.
 2. Horne, Herman H. : *The Philosophy of Education*, p 151.
 3. Monroe, Paul : *A Text-Book in the History of Education* p. 706.
 4. Ibid

arrest of progress is a condition of retrogression. If Education is an adjustment to varying social environment, then it is obvious that the evolution of society marks the evolution of its education. For "the modification going on in the method and curriculum of Education is as much an effort to meet the needs of the new society that is forming, as are changes in modes of industry and commerce." ¹ In fine, education is a stage in the social progress and "is not an isolated movement beginning and ending in itself, but it is dependent on the general progress of the inner life of mankind." ²

Viewing education and an educational system in general and Indian educational system in particular from a sociological standpoint, we have all the greater reasons why we should make a preliminary study, though brief, of the evolution of the social, religious, and political life of the peoples of India. In as much as its evolution has been modified considerably by its peculiar social organisation, India is a unique country and from time immemorial its peoples have had a unique civilization as the result of its unique social structure. To proceed to describe and to estimate critically the value of Indian education without having an adequate understanding of the social evolution of the peoples of India, would be an attempt to commit one's self to statements which are hopelessly contradictory and whose accuracy will therefore be justly doubted. Finally the success or failure of a change in the educational policy, the construction of an educational despatch, the reorganisation of an educational scheme, or any other phase of the

1. Dewy, John : *School and Society*, p. 20.

2. Paulsen, Friedrich ; *German Education*, Preface, p. viii.

educational system, has largely depended upon the temperament, social and political constitution of the peoples of India. Therefore, as Le Bon says "a close study of this constitution ought to be the basis of education."¹

The Subject of this thesis is divided into three parts. The first part traces the social evolution of the peoples of India and its effects on their political and civic life—in short, their character.

The second part describes the origin, evolution and the present form of the British System of Education in India.

The third part makes a critical estimate of the System.

A. The Physical Environment of India.

Geographically, and in a sense ethnologically, India is an isolated country. Forming one of the largest southern peninsulas of the Eastern hemisphere of an irregularly triangular shape with its base in the north, it is protected by a long and winding range of almost impregnable mountains whose central portion comprises the double ramparts of the lofty Himalayas while its sides meeting in an apex in the south are safeguarded by the arms of the Indian ocean into which it projects, the Arabian Sea on the west and the Bay of Bengal on the east. The stupendous bulwark of the Himalayas with its eastern wings cuts off India from the rest of Asia, and its western wing curving along first in a north-westerly and then again in a south-westerly direction, separates the country from Western Asia. "Thus the mountains are a wall on the north. and the sea a moat on all other sides of India."²

1. Le Bon: *Psychology of Peoples*, p. 137.

2. Thompson, E.W.: *History of India*, p. 2.

But these natural barriers have not been altogether insurmountable to the ingenuity and aggressiveness of man. For the northern barrier with its river-valleys and mountain passes, both in its western and eastern wings have from time immemorial allowed the armies of the invaders and the economically hard-pressed immigrants to pass through almost unopposed. Of these two gates, it is the north-western through which as the historian remarks, "have poured untold waves of invasion." ¹

The sides are further protected by ranges of mountains on either coast line. Speaking of these southern barriers, Sir Herbert Risley remarks: "Along the coastline a different set of conditions tended equally to preclude immigration on a large scale. The succession of militant traders who landed on the narrow strip of fertile but malarious country which fringes Western India found themselves cut off from the interior by the forest clad barrier of the Western Ghats; while on the eastern side of the peninsula, the low coast, harbourless from Cape-Comorin to Balasore is guarded by dangerous shallows backed by a line of pitiless surf." ²

If immigration was thus impeded by these foreguards of Nature, emigration was rendered even more difficult. It is only within a decade or two that people, overcoming their social and religious conservatism and the physical obstacles due to environment, have emigrated to British Guiana, South Africa, and British Columbia. Even this has been discouraged if not entirely forbidden by the immigration

1. Rapson, E. J. : *Ancient India*, p. 32.

2. Risley, Sir H. : *Census of India*, 1903, Vol I. p. 1.

laws of the foreign countries concerned and the local hardships which the Indian immigrants have had to pass through.

As to intra-migration, the original inhabitants of the country and the successive accretion of foreign immigrants of old were obstructed in their movement, no less by social impediments than by the internal physical barriers. Of the obstacles which prevented provincial and local migration two types may be mentioned: the internal mountain ranges and forests and the gigantic river systems.

The chief among the internal land obstructions is the irregular and broken chain of the Vindhya range which stretches across the entire breadth of the land in the middle from sea to sea. This "entanglement of mountain, ravine and forest, acted as a barrier damming back floods of foreign invasion that rolled unchecked along the northern plains and delayed the spread of the Aryan civilization for centuries." ¹

Of the river-systems, the Indo-Gangetic system spreads out like an ill-shaped umbrella and spans the entire breadth of the base of the peninsula in the north. The Brahmaputra and the Irravadi with their tributaries form a network in the east. The Nerbada, running almost parallel with the Vindhya, together with the Mahanadi forms, as it were, a continuous line of water across the whole of the middle country. The Godavari, the Krishna and the Kaveri with their feeders ramify into a network of water in the southern end of the peninsula. Speaking of the deleterious nature of the Indian river in general, Sir W. W. Hunter describes it as "a terrible thing,

2. Thompson, E. W. : *History of India*, p. 3.

With its midnight hurricanes, its uncontrollable currents, its whirlpools and the sheets of treacherous calm."¹

In recent years there has been a limited amount of provincial migration, owing to scarcity of labor in certain districts and other economic reasons. The tea plantations of Assam attract laborers from Bengal, United Provinces, Central Province, Madras, Rajputana and Central India; the famous fertile rice fields of Burma draw the coolies from Bengal and Madras: the tea gardens of Ceylon indent upon people from Madras. Such movements according to Risley, are not ususally indicative of migration properly so called.

Speaking of the influence of such a geographical environment as this, Semple says: "A scientific geographer finds the geographic conditions have condemned India to isolation. On the land side, a great sweep of high mountains has restricted intercourse in the interior; on the sea side, the deltaic swamps of the Indus and the Ganges rivers and an unbroken shore line backed by mountains on the west of the peninsula and the coastal marshes and lagoons on the east, have combined to reduce its accessibility from the ocean. The effect of such isolation is ignorance, superstition and early crystallization of thought and custom. Ignorance involves a lack of material for comparison, hence a restriction of the higher reasoning processes and an unscientific attitude of the mind which gives imagination free play."²

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1. Hunter, Sir W. W. : *Annals of Rural Bengal*, p, 95.
 2. Semple, E. Churchill: *Influences of Geographical Environment*, pp. 18, 19.

The influence of isolation on the political, economic and social development of the people has been far more injurious than the influence on the intellectual development which Semple describes. The natural protection of the boundaries of the country hardly bred martial spirit in the people. The fertility of the land reduced the intensity of the struggle for existence, and no necessity mothered invention. The devitalising tropical heat reaching in summer about 115° to 120° accelerated the general lassitude of the people. As the struggle for existence grew keener the resourcefulness of the people became so stunted that instead of putting forth greater effort to earn more and make life worth living, they denied to themselves the very necessities of life. The ridiculously low standard of living of the average Indian and the deplorable poverty of the lower classes were chiefly due to the fact that they were temperamentally unwilling and physically impotent to keep pace with the advance of time. The lowering of the standard of living, self-abnegation and lack of human endeavour, were the Indian solutions to the problem of economic stress. Isolation from foreign contact gave people no chance of knowing what people other than themselves thought of life or how they lived. Their self-sufficiency and self-satisfaction led them to an aversion to all foreign influence and a hatred of everything foreign. Ancestral worship and belief in tradition and revelation in religion an attitude of intolerant conservatism towards ideals of progress in civic life, in short a general inertia characterised the people, even though they were blessed with bountiful Nature.

B. The Social Population of India.

The recent ethnological survey that has been conducted on an extensive scale by the Government of India has established the fact that four principal races of mankind have contributed to the formation of the people of India, namely the Dravidian, the Aryan, the Mongolian and the Scythian. To this must be added the Turko-Iranian Stock and especially their cognates, the Moghals and the Mohamedans, who after 1000 A. D. became more or less mixed with the people of India. By a small amount of amalgamation at the beginning but principally by conversion of the indigenous peoples to the Islamic faith and Ontogeny, the Mohamedans, by which name all the islamic people in India are known, number at the present day sixty millions forming thus about a fourth of the entire population of British India.

The Dravidians.

There has been a good deal of prolonged controversy as to who were the original inhabitants of India. One class of scientific investigators is represented by Risley who in speaking of the Dravidian says: "Their present geographic distribution, the marked uniformity of physical characters among the more primitive members of the group their animistic religion, their distinctive languages, their stone monuments, and their retention of a primitive system of totemism, justify us in regarding them as the earliest inhabitants of India *of whom we have any knowledge.*"¹

But the other school is voiced by Rapson who says: "It is more probable that these (the original inhabitants)

1. Risley Sir H H., *Census of India, 1903*, Vol I, p. 508,

are rather to be sought among the numerous primitive tribes which still inhabit mountainous districts and other regions difficult of access." ¹ Such, for example, are the Khonds and the Bhils who are still in the Palaeolithic and the Neolithic stages of evolution. Risley's statement about animism and totemic forms of worship being distinctly Dravidian, falls to the ground, because as a matter of fact animistic religion is shared by the lower strata of all the above-mentioned ethnic races. There is a stronger evidence in favour of the belief that the Dravidians were the first invaders. The linguistic relations between the Brahui- the language of certain parts of Baluchistan and the Dravidian languages of Southern India, ² the Dravidian contribution of the god Siva and various forms of ceremonial to the god-head and the religious worship of the Aryans, ³ the persistence of the Dravidian languages as distinct from Sanskrit, the language of the Aryans, the early Dravidian commercial connection with the Roman world as proved by "the hoards of Roman coins found in Tamil countries" ⁴ go to show that the Dravidians were "a nation not inferior in culture to their Aryan rivals in the north." ⁵ A school of ethnologists in France today is trying to prove that the Dravidians belonged to the Celtic race.

1. Rapson, E. J. : *Ancient India*, P. 28.

2. Rapson, E. J. : *Ancient India*, p. 29.

3. Hunter, Sir W. W. : *Annals of Rural Bengal*. pp. 125-135,

4. Thompson, W. E. *History of India*, p. 64.

5. Schoff, W. H. : *Periplus of the Euxytherean Sea*. pp. 138, 162, 173, 194,

For our purpose, however, we shall consider the Dravidians as being the first civilised people of India. At the time the Aryan immigration took place, the Dravidians had occupied the whole of the southern peninsula in the south, reaching the present Eastern Bengal in the east and the valley of the Jamuna and the Ganges in the North. Their social structure was that of any primitive group, being at best of a patriarchal kind, consisting of family, clan, hordes and tribe. Totems, ancestral worship, and the worship of the elements seem to have constituted their religious practice, with exogamous and endogamous matrimonial alliances as the basis of their social organisation.

The Aryans.

The propelling motive of all primitive migration is the scarcity of food—the wherewithal of life. The Aryans, having exhausted the resources of their original habitat, supposed to be the Caucasian region of Central Asia, came in bands to India through the valleys in the North-Western frontier at different times whenever they felt the pinch of hunger. Historians classify their numerous inroads under two periods with 1200 B. C. or thereabouts as the time-line of demarkation. The first series began at a very indefinite time before 1200 B. C. The second was more of the type of an invasion and hence has a sociological value distinct from the first. The first swarm being of the nature of a peaceful colonisation, they brought with them their women and “moved on by tribes and families without any disturbance to their social order and occupied the valley of the Indus. Arriving there as an organised society like the children of

Israel when they entered Palestine, they would have had no need and no temptation to take to themselves any Dravidian daughters of Heth and they would have preserved their type as distinct as we find it in the Punjab today.”¹

During the several centuries in which this peaceful immigration took place, “the country of great lakes and fertile plains” was becoming, for certain climatic reasons, less inviting, until at length “the North-Western frontier of India was practically closed to the slow advance of family or tribal migration and remained open only to bands of fighting men adventurous nomads, who could force their way through long zones of waterless deserts ending in a maze of robber-haunted hills.”² This second wave of the Aryans who are usually called the “Indo-Aryans” are found to exist as a distinct ethnic type at the present day in the Punjab, Kashmir and Rajaputana.

The Aryo—Dravidians.

The second wave of the Aryans forced its way through the country under these circumstances, and eventually; moved on and on to the Valley of the Ganges and the Jamuna where they came in contact with the Dravidians and “here by the stress of that contact, caste was evolved; here the vedas were composed and the whole fantastic structure of orthodox ritual and usage was built up.”³

It is admitted that this second swarm of the Aryan *did not move with their women* and “modified their type as they went by alliances with the Dravidian inhabitants.”⁴ It

1. Risley, Sir H. H. Census of India, 1903, Vol. p p. 510, 511

2. Risley, Sir H. H. Census of India, 1903, Vol. I, p. p. 510, 511

3. Risley, Sir H. H. Census of India, 1903, Vol. I, p. 511.

4. Risley, Sir H. H. Census of India, 1903, Vol. I, p. 511.

must be remembered that amalgamation between the Aryans and the Dravidians in the Ganges Valley went on for a considerable time before caste system arose, as the Vedas believed to be written about 1,200 B.C. do not contain any trace of it. At any rate the irrefutable ethnological proof that there exists a physical type a hybrid of the Aryan and Dravidian—known as Aryo-Dravidian, establishes the fact that amalgamation between the two races did take place. Risely locates this type at the present day in the United Provinces of Agra and Oudh, parts of Rajaputana, Bihar and Ceylon.

Mongolians and Mongoloids.

We have seen that the flow of the Aryans was from the North-Western frontier; and as we follow them in their movement, we find the Indo-Aryan element thins out rapidly until finally the Aryans meet the original Dravidians in the Ganges Valley and form the amalgam—the Aryo-Dravidian. Similarly we have the Mongolian flow from the North-Eastern frontier growing thinner and thinner as it moves westward to the territory of the original Dravidians.

At some period in the prehistoric times, a great swarm of Mongolian immigrants seems to have moved in quest of food towards India. "But the ridges which take off from the eastern end of the Himalayas, running for the most part north and south, tended to direct the main stream of Mongolian colonisation towards the river-basins of Indo-China rather than India itself."¹ But such of the Mongol tribes as pushed through the valleys of the Iravady and the

1, Risley, H. H. Census of India, Vol. 1, p. 1.

Brahmaputra and the eastern passes of the Himalayas came in contact with the original inhabitants of the present-day countries of Nepal, Bhutan, Assam, and Burma, and produced the type known as the Mongoloid who now inhabit the countries just mentioned.

The Mongolo-Dravidians.

The Mongoloids made periodical raids on the eastern Himalayan plains and subdued the inhabitants thereof, who had no stomach for fighting. The mixture of the Mongoloid blood with the Dravidian is, however, very limited and much less than that of the Aryan, because the Mongoloid immigration was retarded by the natural barrier of the Himalayas and the excessive heat of the plains. The limited success of amalgamation produced the type known as Mongolo-Dravidian, who now occupy the present Lower Bengal and Orissa.

The Scythians and the Scytho-Dravidians.

The Scythians were themselves a composite race, being composed of various tribes--Bactrians, Parthians, Yueh-chi and Huns.¹ Before they entered India they seem to have had a very checkered career. Belonging originally to Persia,² and being pressed by various economic circumstances they entered India through the north-western frontier between the second century B. C. and fifth century. A. D.² Being accustomed to fusion before entering India they seemed to have mixed freely with the original Dravidians,³ and have produced the type Scytho-Dravidian to which Risley assigns

1. Thompson E. W. *History of India*, p. 7.

2. Rapson E. J. *Ancient India*, p. 26.

3. Thompson, E. W. *History of India* p. 7.

a belt of country on the West of India, extending from Gujarat to Coorg.

The Turko-Iranians.

The Turko-Iranians are a composite of the Turk and the Persian elements, with a predominance of the former and are located in parts of Baluchistan and Afghanistan and the North-Western Frontier. "These Musalman families" says Hunter asserted Afghan or Parthian descent, and dislained to mingle their northern blood with the misbelieving natives.¹ These are the parent stock of the later Mohamedan invaders and rulers who played a very important part in the history of India.

Thus summarising, we have four distinct ethnic races directing their movement towards India, assuming that the Dravidians were the earliest civilised people of India of whom we have any definite knowledge, namely, the Aryan, the Scythian and the Turko-Iranian, entering from the North-Western frontier and the Mongolian from the North-Eastern frontier. In the West the first swarm of the Aryans confined itself chiefly to the present Punjab and Kashmir. The Turko-Iranians limited their aggression at the beginning to the boundaries of Baluchistan, Afghanistan and the North-Western Frontier, and later spread over India. The Scythians pushed themselves through the territories of the Indo-Aryans and eventually occupied the Western belt of India. In the East, the Mongolians, being unable to overcome the natural obstacles, settled themselves in the present countries of Nepal, Bhutan, Assam and Burma and produced the Mongoloids of those countries.

1. Hunter, Ssr W. W. : Annals of Rural Bengal p. 90

The second flow of the Aryans, the Scythians and a part of the Mongoloids had a further career. The later Aryan stock and the last mentioned Mongoloids, pushed from either end and pressed upon the Dravidians in the middle of the base of the peninsula, thus giving rise to the composites the Aryo-Dravidian and the Mongolo-Dravidian respectively; while the Scythians, who penetrated farthest of all amalgamated freely with the Dravidians and produced the Scytho-Dravidian type.

Rarely does destiny bring such widely different peoples together into a single fold and rarely does history depict the painful results of the failure of their amalgamation. It may be reasonably expected that a combination of the warlike Aryan with his intellectual bent of mind, and the pastoral Dravidian with his conservative traits of character not altogether devoid of mental culture, and the adventurous Scythian, who carried the torch of terror wherever he went and the industrious Mongolian, would have produced a unique population biologically endowed to survive the hardest struggle for existence in any domain of life!

CHAPTER II.

Social Organisation.

In the previous chapter, we saw how the different races entered India and how the process of amalgamation, caused by physical and economic conditions continued for a long time between these races and the Dravidians, producing the composites: the Aryo-Dravidian, the Mongolo-Dravidian and the Scythio-Dravidian. In this chapter we shall discuss how Society was organised and how it led to the arrest of further amalgamation and describe the consequences of that arrest. Before proceeding to the task of this chapter we may define the terms amalgamation and assimilation which we employ constantly in the following chapters.

Amalgamation is the physical process resulting in social intergration, dependent for its working upon conjugal or matrimonial alliances among social groups; and assimilation is the psychological process of "the growing resemblance of two or more minds to one another and the developing consciousness of the kind in each one."¹ For effective assimilation, amalgamation is a biological prerequisite. Successful amalgamation and assimilation are the chief determining factors of social evolution.

1. Amalgamation.

The social history of India begins when the Aryans met the Dravidians in the Valley of the Ganges and the Jamuna.

1. Giddings, Franklin H.; *Descriptive and Historical Sociology*, p. 304.

As their earliest relationship was that of the conqueror and the conquered, we have to consider the social and civic constitution of each of the races before proceeding to trace the development of their future inter-relations-

We have already referred to the controversy regarding the relative excellence of their civilizations. We should be unfair to the Aryans, however, if we do not admit that at least as far as they and that branch of the Dravidians whom they met in the north were concerned, the Aryan Civilization must have been superior to that of their victims. Other things being equal, language is the most reliable criterion of the superiority of one nation over the other, at least in primitive tribes, for language is the expression of thought and the development of thought follows the development of civilization. Judging the Aryan and the Dravidian civilization from this standpoint, we can see their relative rank. For it is to the Aryans that the Sanskrit language known then as the Geervana language belonged—a language which “has formed the basis of the languages of half of Asia and of nearly the whole of Europe.”¹ —“a language equipped with the richest inflections and a whole phalanx of grammatical forms, and which from the beginning of recorded time stands forth in one form or other as the vehicle of the highest intellectual efforts.”² Secondly, the composition of the Vedas in this language about 1200 B. C. (this being the latest date ascribed) when all modern Europe was in a state of barbarism, and especially the internal evidence of the book itself afford another proof of the superiority of the

1. Hunter, Sir W. W., *Annals of Rural Bengal*, pp. 91, 113

2. Robertson, William: *Historical Disquisition of India*, p. 216

Aryan Civilization. And finally the fact that though the Aryan invaders presumably were in smaller numbers than the children of the soil, yet the former triumphed, goes to establish the superiority of the Aryans over the Dravidians.

As to the internal social structure of the Aryans, we have already stated that even before they came to India they were a homogeneous group more or less organised and governed by a set of social laws. In fact every primitive tribe consists of priests, warriors, and commons, and without these classes no tribe can exist as such. The primitive man is peculiarly sensitive to natural phenomenon, which, to him in a special sense, "is a transformation and an activity." ¹

He first anthropomorphises it and later deifies it. Awe and reverence entertained towards it take the form of a pantheistic cult, "and as long as there is a cult, even if it be spirits or devils, there are priests," ² who are invested with the office of propitiating the gods. For self-protection and for aggression in the struggle for existence the tribe requires a band of special men to fight for them, who by virtue of the strength of their arms become eventually chieftains and "if there are chieftains there is a nobility." ³ The rest of the tribe forming a very large proportion, constitute the commons, whose function it is to minister to the wants of the other two. The upper strata of the primitive society form the 'leisure class' and "are by custom exempt or excluded from industrial occupation and are

1 Dealey and Ward; *Text-Book of Sociology*, p. 156

2 Hopkins, Edward W.; *History of Religions*, p. 28

3 Hopkins, Edward W.; *History of Religions*, p. 28

reserved for certain employments to which a certain degree of honor attaches." ¹ Every primitive tribe recognises the need for the existence of this class. In this class "the so-called physical wants are supplied and there remains necessarily a large surplus of psychic energy demanding an opportunity to expand itself." ² and they consequently become the intellectual torches in those dark times.

Such was, in brief, the social organisation of the Aryans. The earliest of the Aryan literature bears enough evidence to the fact that their people had been divided on this functional basis, and that the Aryan Commonwealth consisted of the priest, the warrior, and the common man. The Brahman (priest) was essential at a time when gods were the sole arbiters of all human activity and needed a votary to give expression to their wills, the execution of the divine orders resting with the Kshatria (warrior). In order to make the State complete, they needed also the worker and financier; and so it fell to the hard lot of the Vaisya (industrial man) not only to earn his livelihood but also to pay the tax for the support of the other two dependent classes. Although the Kshatriya was the virtual ruler, the real administration, secular and ecclesiastic, was relegated to the Brahman. It must be noted that caste, as it is understood now, was not present then.

The perpetuation of the Aryan tribe was governed by both endogamy and exogamy. Their marriages were endogamous so far as the whole race was concerned and exogamous so far as the functional classes within the tribe were

1 Veblen Thorstein : *Theory of the Leisure Class*, p. 1

2 Dealey and Ward ; *Text-Book of Sociology*.

concerned. Further we are told that the "lines of demarkation between the functional classes were not rigid and that a king at times could officiate for the priest and cow-boys could fight." ¹ The Aryan community on the whole was flexible and consequently a homogeneous group. In short they represented a highly cultured class among the nomadic tribes of prehistoric times. The most modern research scholars in ethnology have gone to the extent of stating that the term "Aryan" simply meant "culture" and that the Aryan people did not represent a distinct ethnic type at all. Hence the superiority of their civilization.

As to the other camp—the Dravidian, we may fairly well suppose, in the absence of reliable records of the activities that their social organisation must have been similar, with the priest, the warrior, and the common man as its constituents, and endogamous and exogamous practices governing their matrimonial alliances.

As to the differences between the two races, in addition to the intellectual superiority of the Aryans as manifested in their superior language and literature, there were three more obvious distinctions between the races, which accelerated the social differentiation, namely :

- i. differences in colour of the skin,
- ii. differences in habits of life,
- iii. differences in forms of worship.

It may be noted here that the description of these differences is to be found in the Vedas—the literature of the Aryan conquerors, who naturally had a considerable amount of repugnance to everything that pertained to the conquered.

1 Hopkins, Edward Washburn; *The History of Religion*, p. 28

Although, on this account we may not accept the version of the conqueror as being a faithful representation of the whole truth, yet their description is valuable to us in so far as we can see through it what it was that justified the Aryans to make the discrimination which they actually did.

i. As to the colour, the Dravidians are described as "black descent", "vile Dasyan (servant) skin", "dark warriors", while such terms as "*white friends*" and "Aryan colour" are used in describing the Aryans.

ii. The Dravidians are called the Dasys (servants) and are said to have been habituated to the eating of horse-flesh, even of human bodies and of the flesh of the dead animals. They are also spoken of as gluttonous savages and "raw-eaters" and thus are themselves abhorrent to the nicer sensibilities of the Aryan mind.

iii. As to their forms of worship, the Dasys were considered to be gross idolaters and pagans, indulging in the worship of devils and spirits of the nether world. The Aryans were, on the other hand, nature worshippers, polytheists. They believed in the unity of God and the Universe and in the Immortality of the Soul as well as in Incarnation.

If two races of this kind are brought into contact, the social issues of such a contact one can easily predict, even if one does not know what may actually have happened. As Giddings points out, *social conflict* is the result and the three serious causes which he says will accelerate such a conflict were actually present in the situation, namely¹ (1) the

1. Giddings, Franklin H. : *Descriptive and Historical Sociology*,

instincts of conquest, which are kept alive by the necessity of destroying life to maintain life; (2) the original differences of nature and of the habit of the component races; and (3) the occasional failure of ordinary food supply."

Thus the first condition for later social integration, social assimilation and social co-operation was initiated, namely, *Social Conflict*. For without social conflict, there can be no co-operation; for indeed "socialisation is the transformation of Conflict into Co-operation."¹ This was the central idea in the theory of Gumpowicz and his colleague Ratzenhofer, who enunciated that conflict is primarily universal but that it tends to resolve itself into co-operation. It may be well to mention in this connection Ratzenhofer's category of social process, not only because it just fits in here, but also because it shows plainly at what stage of social evolution the Indian community is, even at the present day.

As reviewed by Dealey and Ward, Ratzenhofer's scheme of natural order of social evolution, after subjugation takes place is as follows:—

- (1) Caste system or class differentiation;
- (2) Gradual mitigation of this condition, leaving a state of great individual, social and political *inequality*;
- (3) Substitution for purely military subjection of a form of *law*, and origin of the idea of legal *right*;
- (4) Origin of the *State*, under which all classes have both rights and duties;
- (5) The cementing of the masses of heterogeneous elements into a more or less homogeneous people;

1. Small, *Albion. General Sociology*, p 199: Interpreting, Gumpowicz and Retzenhofer.

- (6) Rise and development of a sentiment or patriotism and formation of a nation. ¹

We shall show in the next section how the caste system was the natural outcome of the conflict between the conqueror and the conquered and in the following chapter describe how the social evolution of the peoples was arrested at that point without running through the remaining steps of Ratzenhofer's scheme owing to the *unique character* of the Indian Caste System.

Origin of the Caste System of India

The Indian caste system is very different from the caste systems of the primitive tribes and of modern societies and it plays a very important part in the social evolution of the peoples of India. R. C. Dutt calls it "a mystery and a marvel to foreigners" ² and that the "history of Europe, the history of the whole world, does not present another instance of a caste system so rigid and so enduring as the caste-system of India."³ Nesfield characterizes it as "a social disunion to which no parallel can be found in human history."⁴

Let us picture to ourselves the actual situation in which Indian caste arose. Here is the second wave of the Aryan immigration, with a very limited number of women of their own tribe, if any at all, coming in contact with the northern section of the Dravidians. Both of them have a similar primitive social structure, but the civilization

1. Deale and Ward: Text-Book of Sociology: p. 186.

2. Dutt R. C.: Ancient History of India p. 21.

3. Nesfield in Risley H. H. : Census of India, 1903. p. 232.

of the Aryan is superior to that of the Dravidian. The inevitable upshot of this contact is war, and the Aryan is the victor. From this point on, they are related to each other as the conqueror and the conquered.

The natural instinct of reproduction among the Aryans must sooner or later play its part. There is a great dearth of the fair sex among the Aryans. Naturally the Aryan steps into the home of the Dravidian to solicit matrimonial relations. There is however, a check to the indiscriminate excesses of the Aryan namely, the swarthy if not the dark complexion of the Dravidian damsels—a qualification which obtains a serious consideration in the judgment of not only the primitive, but also many a modern man who practices the art of love making! It is not unnatural to suppose that the upper strata of the Aryan Society amalgamated with the upper strata of the Dravidian. In the meantime this process of selling the birthright for a mess of pottage must have been very much against the grain of the proud Aryan elites, who were imbued with a keen sense of nationality and purity of blood, and who considered themselves to be the depositories of divine revelation. As the Vaisya community of the Aryans was melting away in the overwhelming numbers of the subjugated Dravidians, the Aryan priests felt it their bounden duty to preserve the purity of blood on which alone to them the maintenance of political authority and the perpetuation of sacred lore depended. So the bonds of cooperation in the leisure class were drawn tighter.

“When the Aryans had bred females enough to serve their purpose and to establish a distinct *jus connubii*”¹ the

1. Risley, H. H. : People of India, p. 264.

Aryan Brahman, by virtue of the authority that had already placed in his hands as the recipient of the divine revelations legislated for the first time "that no child, either male or female could inherit the name and the status of Brahman, unless he or she was of Brahman parentage on both sides." 1

The Kshatria, proud of his lineage and of the fact that through the strength of his arm, the Aryan tribes had secured a foothold in the land, could not sit quiet when the Brahman separated himself from the rest of the people. He was as much concerned as his spiritual adviser in preserving the purity of blood. In fact, the Brahman thought that the Kshatria, by virtue of the closer confederacy which existed between them should safeguard his prestige. Whether instructed by the Brahman, or as matter of imitation, the Kshatria followed suit and declared that thereafter all matrimonial alliances of his class should be restricted within his own class.

The Vaisya—the prop of the State—could not be discarded. His class must also be protected. Thus he also saw that none of his class went out of his clan for brides. And such of the Aryans as did not conform to these laws and the hosts of the vanquished Dravidians, completed the fourth class—the Sudras, of the original Indian Caste System.

It must be noted that at this initial stage marriage proscriptions were regulated by *individual classes*. There was no central authority to legislate and execute them. As the situation grew more complex there arose a need for centralisation. The task of legislation naturally fell on the Brah-

1. Nasfield John C: In the theory of the origin and nature of Indian Caste : Census of India, Vol. I. Ethnographic Appendices, p. 232.

mān, whose laws and regulations were afterwards collected and codified by Manu. Max Mueller points this out saying, "as religious interests would be largely involved in this kind of class legislation, it would naturally call into play the ingenuity of the priestly order and would create among them that tendency towards regulating the mutual relations of all classes of the community which ultimately found its legal expressions, towards the close of the period '1000-600 B. C. in the Dhrama Sutras, the prototypes of the Hindu Code of Law.'" ¹

For want of space, we only quote a few stanzas from the Vedas showing the initiation of the Caste System, the manner in which the early simple classification tended to grow more and more elaborate and how it undermined the whole social structure which when occasion arose, was exploded into disintegrated pieces, incapable of coming together again. Here they are :—

I. Nature of Caste :

"(Now, therefore, we will declare the acts productive of merit which form part of the customs of daily life. The authority for these duties is the agreement of those who know the law; and the authority for the latter are the Vedas alone.)

1. There are four castes—Brahmanas, Kshatrias, Vaisyas, and Sudras.
2. Amongst these, each preceding caste is superior *by birth* to the one following." ²

1. Mueller, Max : Sacred Books of the East, Vol. II, Introd xii,

2. Mueller, Max : Sacred Books of the East, Vol. II p. 1. Stanzas

3. "The Brahman, the Kshatria, and the Vaisya castes are twice born, the fourth Sudra, has one birth only,
4. In all castes those children only who are begotten in the direct order on wedded wives, equal in caste and married as virgins, are to be considered as belonging to the same caste as their father." ¹

II. Mutual Relations.

5. "On account of his pre-eminence, on account of the superiority of his origin, on account of his observance of particular restrictive rules, and on account of his particular sanctification, the Brahmana is the lord of all castes." ²

"To serve the other three castes is ordained for the Sudra. The higher the caste which he serves, the greater is the merit." ³

"The road belongs to the King except if he meets a Brahmana. But if he meets a Brahmana, the road belongs to the latter. And the way must be made by the other castes, for those men who are superior by caste" ⁴

In saluting, let him ask a Brahmana, "when meeting him, after his health with the word Kusala (Happy?): a Kshatria, with the word Anamaya; a Vaisya with the word Kshema (well); and a Sudra with the word anarogya

1 Mueller, Max; Sacred Books of the East, Vol. XXV, p. 402-403, stanzas 4-5.

2 Ibid; Vol. XXV, p. 402, stanza 3

3 Ibid: Vol. II, p. 2, Stanzas 6-7

4 Ibid; Vol. II, p. 124-5, stanza, 5, 6, 8.

(unwell, ill, which rather being far from a wish, is a curse.)”¹

“Know that a Brahmana of ten years and Kshatria of a hundred years stand to each other in the relation of father and son. But between those two the Brahmana is the father.”²

The King shall protect the castes and orders in accordance with justice.”³

III. Occupations and their relative value.

For a Brahmana, to teach the Veda, for a Kshatria, the constant practice in arms, for a vaisya, the tending of the cattle, and for a Sudra, to serve the twice born.”⁴

“The seniority of Brahmanas, is founded upon sacred knowledge; of Kshatrias upon valour in arms; of Vaisyas upon gain and other forms of wealth; of Sudras upon priority of birth.”⁵

“If a Sudra unable to subsist by serving a Brahmana, seeks a livelihood, he may serve the king or he may also seek to maintain himself by attending on a wealthy Vaisya.”⁶

“But let a Sudra serve a Brahmana, either for the sake of heaven or with a view to gain both this life and the next;

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1. Mueller, Max; *Sacred Books of the east*, Vol. XV, p. 53 stanza 127.
 2. Ibid; Vol. II, p. 53, stanza 25
 3. Ibid; Vol. II, p. 232, stanza 9
 4. Ibid; Vol. II, p. 12, stanzas 4-8
 5. Ibid; Vol. VII, p. 131, stanza 18
 6. Ibid; Vol. XXV, p. 428, stanzas 121-2

for he who is called the servant of a Brahmana thereby gains all his ends.”¹

“The service of Brahmana is alone declared to be an excellent occupation for a Sudra; for whatever else besides this he may perform will bear him no fruit.”²

“The King should carefully compel Vaisyas and Sudras to perform the work prescribed for them; for if those two castes swerved from their duties they would throw this whole world into confusion.”³

“Some declare that agriculture is something excellent; but this means of subsistence is blamed by the righteous; for the wooden implements with iron point injures the earth and the beings living in the earth.”⁴

It is better to discharge one's own appointed duty incompletely than to perform completely that of another; for he who lives according to the law of another caste is instantly excluded from his own.”⁵

“A man of low caste who through covetousness lives by the occupations of a higher one, the King shall deprive him of his property and banish.”⁶

IV. Castes and Civil and Criminal Law.

“A King who, without detriment to his servants, gives land and money to Brahmanas according to their deserts gains endless Worlds.”

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1. Mueller Max: Sacred Books of the East, Vol. XXV, p. 428, stanza 122.
 2. Ibid. Vol. XXV, p. 428, stanza 123
 3. Ibid: Vol. XXV, p. 327, stanza 418
 4. Ibid; Vol, XXV, p, 422-3, stanza 84
 5. Ibid, Vol, XXV, p, 422-3, stanzas 95-97
 6. Ibid: Vol, XXV, p, 422-23, stanzas 95-97

“A learned Brahmana is free from taxes,” so also is
“a Sudra who lives by washing his feet.”

“A Brahmana may confidently seize the goods of his Sudra ; for as that slave can have no property, his master may take his possessions.” ¹

“The tongue of a Sudra who speaks evil of a virtuous person belonging to one of the first three castes, shall be cut.

“A Sudra who assumes a position equal to that of a member of one of the first three castes, in conversation, on the road, on a coach, in sitting, and on similar occasions, shall be flogged.

“In case a Sudra commits homicide or theft, appropriates land or commits similar heinous crimes, his property shall be confiscated and he himself shall suffer capital punishment.

“But if these offences be committed by Brahmana, he shall be made blind by tying a cloth over his eyes !

If a King does not punish a punishable offence, the guilt falls upon him.” ²

“For mutual abuse by a Brahmana and a Kshatria, a fine must be imposed by a discerning King, on the Brahmana the lowest but on Khsatria the middle-most. A Vaisya and a Sudra must be punished exactly in the same manner according to their respective castes.” ³

1. Mueller Max; Sacred Book of the East Vol. XXV, p 327, stanza 417

2. Ibid :Vol. II. pp. 161-168

3. Ibid : Vol. XXV, p. 302-3, stanzas 276-277

A considerable number of pages of the code is devoted to the description of sub-castes formed by cross breeding among the first four castes. The number of sub-castes is progressive and has no end. The rank of each of the sub-castes is determined on the patrinoomic principle, the issue of a superior caste man with an inferior caste woman being considered to belong to a higher sub-caste than the issue of a superior caste woman with an inferior caste man. The sub-castes again cross among themselves and also among higher castes and breed people of still inferior castes, and so on, all kinds of permutations and combinations take place giving rise to an ever increasing number of castes.

As time went on, specific occupations were relegated to different castes, and as every caste was hereditary, the occupations also became hereditary. In fact occupation became identified with caste; and a man could not change his occupation for fear of losing caste.

Intermarriages among castes were strictly forbidden by law; and the unwarranted crossing among different castes which had gone on to a considerable extent, was discontinued after some time.

Eating on the same table, or under the same roof among different castes was forbidden. And even such less social intercourses as meeting in the same place for purposes of worship, or for the discussion of a question which affected their civic life, were rare. In short, there existed hardly any community of purpose or corporate life. Such a social organisation as this could not have continued to exist without breeding the gravest of evils.

It is deplorable to find to-day that a very large portion of India is under the thrall of caste which was formulated three thousand years ago. One can understand why the people who lived at the time when caste was first instituted, yielded to its rule. One can, by a stretch of imagination, understand why the ignorant masses of the present day still owe the allegiance to caste. But it passes beyond human comprehension why the educated classes, knowing as they do—or at least as they ought to know the evil consequences of the hierarchy of caste, still follow it with religious zeal and devotion ! Their submissive obedience to a law of ignorance has from the earliest of times destroyed the elements of dynamic character, namely doubting, hesitating and examining. Feebleness and unquestioning subservience are the keynote of Indian character and it is on account of this attitude of the mind that they have been a subject nation throughout ages. The freedom that they aspire for at the present day ought not to be so much the freedom from a benevolent ruler or even a benevolent despot, as the emancipation from a social thralldom and the consequent intellectual slavishness !

CHAPTER III.

The Lasting Effects of Caste.**A. The Good Results of Caste.**

Crusades have been fought against Caste. Some of them were outright and open battles and some others which were more effective were arbitrations and compromises. The greatest historical outburst against caste was the rise of Buddhism which recognised that all men were equal and had the right of Nirvana (an absorption into nothingness, the Buddhistic conception of the salvation of soul), in one single birth. This doctrine was diametrically opposed to the doctrine of caste which stipulated that the Brahman alone had the right of salvation and that every other man must be born over and over again in a cycle of births, promoting himself to a next higher caste in one birth by virtue of his meritorious deeds in his previous birth, until finally he was born a Brahman to claim his salvation. While Buddhism was openly drastic in its attack on caste for which it was finally banished from the country, the rise of Sikhism was an attempt to compromise between the caste-ridden Hindus and the Mohamedans who settled down in India after 1000 A. D. The later peaceful policy of the greatest of the Moghal Emperors—Akbar the Great—was another attempt at a compromise between the Hindus and the Mohamedans, though it is said that it had political ends in view. The present day organisations of Social Reform, are the most modern endeavours to undermine caste.

Although these crusades have succeeded to some extent in their noble attempts, yet there is great volume of evidence

in favour of the belief that caste is still exerting its evil influence upon the people of India.

It seems to us that the chief cause of the failure of anti-caste movements has been their unwillingness to recognise the utility of caste at the time of its inception, and during its evolution. By advocating a recognition of the utility of caste, we do not by any means advocate persistence in it. But we wish to point out that in the absence of a better social organisation, caste, from the time of its inception to the present day has effected certain good results which, however, are more than counterbalanced by the evils which it has bred. The key to the success of anti-caste campaigns lies in their attempts to show to the people that caste was the most practical and useful solution to the social, economic and political problems which confronted its originators, but that the times have changed and circumstances have varied demanding a new social organisation to meet new situations.

The good results of caste may be briefly stated as follows :—

The Division of Labour.

The problem of the division of labour was a serious one among the earliest Hindus. Caste was the solution of the problem. People were divided into a number of small groups and each group was responsible to carry on a single occupation. With a view to prevent the overlapping of different occupations, strict lines of demarkation were drawn between one group and another, preventing even such social intercourses as intermarriage, eating together, meeting at a common place. Under such a regime it is natural to expect great development in the specialisation of arts. Evidence is not

wanting to show that development in arts did take place. Eventually every caste became alive to the necessity of safeguarding its own occupation in its struggle for existence. The most notable achievements were made by the priestly caste. Being in possession of the sacred lore, monopolising learning to themselves, their physical wants being taken care of by the other castes, they developed religion, philosophy, metaphysics, and other branches of knowledge, to a degree which is almost incredible. The perfecting of the Sanskrit language and the production of the Vedas in 1200 B. C., are a sufficient evidence of their intellectual development. Sir Alfred Russel Wallace speaking in 1913 of the Vedic literature says : "We must admit that the mind which conceived and expressed in appropriate language such ideas as are everywhere apparent in these Vedic hymns could not have been in any way inferior to those of the best of our religious teachers and poets—to our Miltons and Tennysons."¹

In the same way, though not to the same extent, various trades, household arts and industries were developed by the working classes.

The "Village System" of Government.

The political government was conducted on the basis of what is known as the 'Village system'. The then known country was divided into a number of villages and to each member or group of members of the village community a particular duty or occupation was assigned. That duty or occupation was exclusively the individual's or of a group and it was hereditary. The whole community lived peace.

1. Wallace, Alfred, R : Social Environment and Moral Progress, p. 21.

fully as if it were a large family and prospered on public lands. The head man of the village collected taxes from the individuals and paid them to the central authority without the least trouble. Each village was a kind of small republic supplied by the regulations of caste, with artisans of every description, who followed their independent calling without internal or external interference. This system was so successful in those days that the political reformers of the present day are advocating a reversal to it. In fact this system still exists in many parts of India.

The Family Life and its cultivation :

The division of people into families and their strict seclusion from others developed very intimate relations among the members of the family. In the olden times as in the modern, the peace that reigns in a "joint family" of the Hindus consisting of twenty or more souls is a phenomenon which cannot be understood by people other than the Hindus. The softness of temperament, kindness to animals, absence of harsh feelings, the spirit of sacrifice and the subordination of the individual's pleasure to the welfare of the members of the family, are some of the redeeming features of Hindu character, whose development is largely due to the so-called joint family system which is an outgrowth of caste.

The Moral and Political Solidarity :

The family and the village system encouraged by caste stood the Hindus in good stead when the country later became subjected to the awful visitations of marauders and invaders. Mahanted of Ghazni, Chenges Khan, and Nadar Shah; the Thugs and the Pindaries overran the country

gathering as much loot as they could, but they left the villages undisturbed, because of the solidarity that existed among the peaceful village families. The utmost that they suffered was perhaps the trampling of their fields by the steel-hoofed cavalries of the invaders. But no sooner had the invader passed beyond the range of their vision than they were up and doing in the fields. While the attitude of the village communities towards foreign invaders was 'Pay the devil his due,' their reaction to a local despot was that of a "dare-devil." The social and political solidarity among them was so perfect that when they suspected their headman or the governor of the village of despotism, they struck unanimously, the traders shutting their shops, the farmers abandoning their fields, the artisans quitting their occupations by an order of caste.

Caste furnished the people with a code of morals whose operations entered into every detail of life. Although the modern ethical standards do not approve of the morals inculcated by caste, and although the code developed what one might call "negative morality" in that the people were *forbidden* to do that, this, and the other thing, yet the code worked very well under those circumstances, and saved the the people from sinking into utter barbarism, when forces undermining their moral nature were introduced by economic stress.

Several other good features of caste may be enumerated. But the ones that have been mentioned show clearly that given the environment, a comparatively small population, a limited knowledge of the surroundings, and a complete ignorance of the world outside, a social organisation of the people on the basis of Indian Caste system would be a most

capital thing. But to-day is not yesterday; a great many nations are in India; the world has grown larger to every man; the struggle for existence is becoming keener; man has to depend upon his neighbour for mutual living; in short Europe is in India, demanding larger outlook on life. Sir J. Cotton in defending caste system said: "Caste is now the framework which knits together the Hindu society; it is the link which maintains the existing religious system of Hinduism in its present orderthe attempt to abolish caste, if successful, would be attended with the most dangerous consequences, unless some powerful religious influence were brought to bear upon the people in its place. The problem of the future is not to destroy caste, but to modify it, to preserve its distinctive conceptions, and gradually place them upon a social instead of a supernatural basis." 1

Caste is then the straw that the drowning man catches at. But should India be always in the predicament of a drowning man? Or, to change the metaphor, caste at best is a shell within which the fundamental elements of life are enclosed. Breaking it artificially from without is perhaps to kill the life within it. But at the same time to keep life within the enclosure perpetually is to make it deteriorate. For its development the external heat of reason and science are absolutely necessary. It is only when this heat conducts through the carbonaceous coating that the chick within receives the warmth of life and develops gradually and in time. It is only then that it breaks open its artificial environs to come out into the world to breathe a purer air

and bask in the more direct sunshine, and eat a more substantial food and thus satisfy the more imperious demands of its expanded life.

B. The Evils of Caste.

In the previous chapters the evils of caste were already foreshadowed. It is impossible to describe, within a short space, all the evils which have resulted from the peoples' adherence to caste beyond the time of its usefulness. We shall satisfy ourselves with pointing out the general principles of evolution and show how caste cut at the root of those principles and arrested progress.

Observing with a keen eye "a great *Variability* in all common and widespread species" and "their enormous power of *increase* as the two universal and very conspicuous characteristics of the whole organic world, Darwin worked out his ingenious theory of evolution, which postulates that in the struggle for existence only the fittest survive; and that the fittest are determined by a form of natural selection. Both Darwin and his pupil Herbert Spencer simply explained how the origin of life as manifested in the least live plant, develops by natural selection, into a more active animal life as manifested in lower animals and finally step by step culminates in Man—a being capable of thinking, feeling, and doing," and to some extent comprehending the vast universe round about him." The form of natural selection for the survival of the best type which alone makes evolution possible, is, according to Darwin, the result of a variety of natural forces over which the evolving organism has no conscious control. To complete the full statement of the theory of evolution was the work of Wallace who postulated that man

in whom the origin of species culminated, and who "by the influx of some portion of the spirit of Diety. became a living soul;" can transcend the remorseless law of the survival of the fittest. *modifying* selectoin by exercising his superior intellect and thereby making the less fitted to cope successfully in the struggle for existence. "In the case of man," he says "such bodily adaptations were unnecessary, because his greatly superior mind enabled him to meet all such difficulties in a new and different way. As soon as his special human faculties were developed, he would cease to be influenced by natural selection in his physical form and structure. ¹

This, man did, by adapting himself to new environment, exercising his superior intellect; and this is why he is the lord of the universe.

The theory of evolution holds true not only in the inorganic and the organic world, but also in the social and psychic phenomena. The institution of caste system and its operation seems to afford a parallel to the doctrine of evolution. Under the regime of caste every human activity and occupation is set as in steel moulds and every man born in particular caste is bound to it. He is subject to the vicissitudes of that caste just as an organism is subject to the inclement weather by which it is influenced. Neither he nor the organism has the power of putting forth a voluntary effort to change the mould or the environment. But in the biological world the superior Man was born. By adapting himself to the new environment, he changed the very

1 Wallace, Alfred R: Social Environment and Moral Progress
p, 103,

environment. He did not allow natural selection to control his evolution. *He* controlled and modified selection and made a new world for himself in place of the old. He became the active creator and did not remain as a submissive creature.

Modern India must similarly emancipate herself from the old environment of caste, and create a new environment. The number and the nature of the evils of caste have increased proportionately according as the people have subjected their evolution to the natural selection of caste. Until a new Manhood and new Personality is born, in India, to modify and control his old environment, he must remain at the mercy of the natural selection of caste for his evolution and thereby bring himself down to the level of lower organisms.

Because the Indian historically failed to adapt himself to the changing circumstances, the evils of caste system have very materially altered his natural evolution. Because he does not realise the need for a new social regime, the efforts of the social, religious, and political reformers of to-day are unsuccessful. The callousness, indifference, and bigotry of even the educated classes not to say of the millions of masses, to ideas of progress are so great that one is led to doubt the cultural values of education which they have received. In the following sections we shall see in some detail how the natural laws of evolution were arrested by caste system.

As it happens usually after conquest the Aryan conquerors appropriated the Dravidian Women not merely for the satisfaction of their animal craving, but also as Dealey

points out they intuitively believed that the mixture of blood was conducive to race vigor.¹

This kind of "social grafting" went on naturally for a considerable time, producing a variation in the type of manhood. But the caste system was introduced and it prohibited inter-marriages, not only among the four main castes but also among the multitudinous sub-castes to which it had given rise. Later, additional principles of differentiation arose, such as, occupation. The Census of 1901 gives 4028 as the number of castes classified. If each of these 4028 cast is further divided on basis of occupation and geographical location, one can imagine to what a large number these four thousand and odd castes spread out, none of them being permitted to make matrimonial alliances with another and eat at a common table. In such a social regime as this, there could be no variation in physical type. In fact, ethnologists have discovered that India is the only country where different physical types exist in the purest form owing to the absence of variation from time immemorial. The arrest of physiological variation leads to the arrest of social and psychic variation. It is no wonder that the average Indian is still clannish, sectarian and fond of living in compact families. The horizon of his vision is narrow. Mutual trust is deplorably wanting. He is averse to change. The idea of change and progress is very much against his grain. His mental attitude and even his mien is indicative of meekness and submission.

1. Dealey and Ward: *Text-Book of Sociology*, p. 191-192.

Intellectual Stratification.

Every race or nation has its distinctive culture, which remains in the nation as its potential. When different races or nations come in contact with one another, owing to the difference of potentials, the law of equilibration will work even unconsciously—the stream of culture of a higher level flowing towards the lower. But in the commingling of nations or of the units of a community, where one superior nation or one superior unit segregates itself from the rest, not only in a psychic sense, but also in a physiological and what is the worst of all, even in a physical sense of distance, the cross-fertilisation of cultures becomes very improbable. And when a social unit which is endowed with a higher culture, frames certain inexorable laws preventing the transmission of culture, the disobedience of which is banishment if not death, the intellectual improvement of the other units of society should necessarily be impossible.

The result of such legislation within a society is obvious. Learning became monopolised by the intellectual elite. Caste postulated that learning was hereditary and that no other class, but the priestly, should ever engage itself in literary pursuits. The priestly class was the brain of the people, as well as their civil administrators. It was this class which was most averse to any foreign influence and did everything in its power not only to safeguard its own culture and lore from the contamination of the lower strata of its own society, but also to resist passively the transmission of any foreign culture into its rank and file, in as much as the foreign culture had necessarily to pass through its narrow portals. We have many instances of revolt against such an intellectual monopoly from within the camp of the

Hindus, but every one of them failed. After a brief space of activity, Buddhism was banished almost entirely from the land by Brahmanic religion, whose vital belief is embodied in the caste system.

The confinement of the intellectual activity to the priestly class, was not, however, without very marked results. For many centuries, the priestly class, with their mundane affairs taken care of by the Vaisya and the Sudra community, and their person and property being protected by the Kshatriya, gave an admirable account of their intellectual capacities. Making learning their life-profession, they brought out the Vedas, whose lore illuminated those dark ages. Later, in the fields of epic poetry, legends, theological prose, formal grammar and logic, systematic and metaphysical philosophy, lyrical poetry and drama, they produced gigantic works which in a sense justified their segregation.

The scholars of Europe were startled by the translation into English of Kalidasa's *Sakuntala* (written about 600 A. D.) by Sir William Jones, the first pioneer Sanskrit scholar as "one of the greatest curiosities that the literature of Asia has brought to light." ¹

Referring to the same Drama, Goethe, wrote :

"Wouldst thou the life's young blossoms and the fruits
of its decline,

"And all by which the soul is pleased, enraptured
feasted, fed—

"Wouldst thou the earth and heaven itself in one sweet
name combined ?

"I name thee, O *Sakuntala*, and all at once is said." ²

1. Dutt, R. C. : *Ancient Civilization of India*, Vol. I, Intro.

2. Dutt, R. C. . *Ancient Civilization of India*, vol. 1, intro.

But the surprise was yet to come, as it did when Professor Max Mueller, one of the greatest Sanskrit Scholars, said "If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the great problems of life, and has found solution of some of them which well deserve the attention even of those who have studied Plato and Kant—I should point to India." ¹

But the real intellectual status of India as a whole, seems to have been apprehended by the writer of this very panegyric, when to the importunities of his friends to visit the country which he so fondly idealized, Mueller responded by refusing to go, "lest the cob-web of his vision should be mutilated by the lancet of reality!"

We ought to guard ourselves from the error of generalising for the whole from the part; for, as Shotwell says, "Nothing could be more false than to read whole history in terms of an enlightenment which was too weak to prevail." ² No historian of today can for a moment maintain that the whole of Greece was intellectually enlightened because of the existence of Plato and Aristotle and a group of other Ionian philosophers. Similarly the cultural status of India taken as a whole, cannot be estimated very high because of the existence in the past of the Vedas. For as we have pointed out the intellectual enlightenment was sedulously monopolised by a leisure class which kept itself far detached from the rest of the community as though it were

1. Mueller, Max. India and what she can teach us, introduction

2. Shotwell, J. T. The Religious Revolution of today p. 34,

a foreign group alienated in sympathy; and the channel of communication, intermarriage, propinquity, contact, and intercourse was clogged up by sacerdotal authority; consequently the intellectual current starting from one group could hardly be mobile enough to permeate another which might come in contact with it.

We have to acknowledge the fact that in the social population of India different castes maintained, from time immemorial, different stage of culture and barbarism. As the form of worship is an index of the intellectual development of a people, we may judge the degree of culture of the various components of Indian society by this criterion. At the present day we find in the same locality a Brahman reciting sacred hymns of the Vedas, enjoying a trance through the absorption in Brahma—the most intellectual form of worship; and almost within an ear-shot we see the lower castes indulging in all crudities of primitive ritualism, worshipping a stone, a snake or some other object, animate or inanimate, dancing to the primitive drum, all to propitiate his god whose nature is beyond comprehension. It is one of the most lamentable truisms to say of India—a country whose intellectual elite of the present day is represented among the great scientists, philosophers, politicians, and whom not—that “in a land where all things always are the same we have justified in concluding that what is happening now must have happened, very much in the same way, throughout the earlier stages of human society in India,”¹ or that if you want to write the history of India of 3000 B.C., you can write it by the observation of what is going on today everywhere except in a few capital cities.

1. Risley, H. H. *People of India*, p. 4.

Indian history is, in short, a class struggle in ancient as well as in modern times. It has not yet been written from that stand point, but when that is done, it will not only interest us as material for scientific study, but also will bring out India in its true colours and point to the ways and means of reconstructing the "masses" and "peoples of India into one society and one nation on a more rational basis, on which alone, the highest destiny of India depends. The Kingdom of Heaven, which India ought to seek at present is Social Reconstruction; when this is attained, all other things will be added unto her!

Political Chaos :

We have pointed out that at a very early period (1000-600 B. C.) the social fabric was torn into pieces. When a people living in a geographical unit are thus broken up, might becomes right; the physically strong holds the floor and possession becomes nine points of the law. When the leaders of the people were contemplating on questions of life and death under mango trees, with pronounced contempt for the rest, and there was no central power to control the ninety-nine per cent of the population, struggle for existence became keen, the rise of great men followed as Napoleon followed the French Revolution. The history of India from 600 B. C. onwards has been a history of numberless empires and dynasties, many of which had a short span of life. They were organised as if in the darkness of the night and appeared in all their grandeur in the morning, and lo and behold the setting sun did not have a chance to bestow his farewell smile on them! The Parthian, Bactrian, Hindu, Pathan, Mohamedan, Moghul, Maharatta, and Sikh were all masters in turn. Dynasty succeeded dynasty, revolution followed revolution. Pillage

and bloodshed paved the march of the armies. "Tribal jealousies, dynastic intrigues, internal disunion combined to create a political vacuum which the first comer who knew his own mind was irresistably impelled to fill." ¹

Under such a regime of political chaos the condition of the civil population may be easily imagined. With their fields trampled by a succession of invading armies, their houses and stores looted, their daughters insulted or kidnapped, they were driven to a condition of helplessness and despondency. Their condition even under the so-called peaceful reign of those monarchs was not any better. Bernier, a French physician at the court of Aurangzeb in a diplomatic correspondence to the French Minister in 1662 depicts most graphically the weakness of the then government of India. "The King," he writes, "as the proprietor of the land, makes over certain quantity to military men as equivalent for their pay. Similar grants are made to Governors. The lands not so granted are held by the King as the peculiar domains of his house and upon these domains he keeps farmers who are also bound to pay him an annual rent...The governors or farmers have an authority almost absolute over the peasantry and nothing can be imagined more cruel and oppressive than the manner in which it is exercised.

"There can be little encouragement (for the people) to engage in commercial pursuits, when success with which they may be attended, instead of adding to the enjoyment of life, provokes the cupidity of a neighbouring tyrant

1. Risley H. H. ; Peoples of India, p. 279.

possessing power and inclination to deprive any one of the fruits of his industry. When wealth is acquired, so far from living with increased comfort and assuming an air of independence, he studies the means by which he may appear indigent; his dress, lodging, and furniture continue to be mean.....Can it excite wonder that under these circumstances the arts do not flourish?

“The King of India cannot select for his service, princes, noblemen and gentlemen, merchants and manufacturers, men of education possessing a high sense of propriety affectionately attached to their sovereign, ready to support, by acts of valour. Instead.....the Great Moghul is surrounded by slaves, ignorant and brutal; by parasites raised from the dregs of society; strangers to loyalty and patriotism, full of insufferable pride, and destitute of courage, of honour, and of decency.

“The country is ruined by the necessity of defraying the enormous charges required to maintain the splendour of a numerous court and to pay a large army maintained for the purpose of keeping the people in subjection.

“A profound and universal ignorance is the natural consequence of such a state of society.....”¹

There could be no doubt that Bernier wrote what he saw. As to his authority as a historian and insight into the reality, R. C. Dutt's opinion may be accepted when he says that Bernier was “the prince of European travellers in India in the seventeenth century.”²

1. Bernier, Francois; *Travels in the Moghul Empire*, pp. 253-261.

2. Dutt, R. C. *The Civilization of India*, p. 128.

Summarising, we find that the sociological history of India reveals that the peoples are divided into an infinite number of detached families with intimate family ties and relationships having no community of feeling towards, and sympathy with, people outside their own narrow circle. The intellectual history of India divides the peoples into two large portions—one, a very infinitesimal portion surcharged with a very high intellectual development its philosophy defying, the western intuition; the other comprising almost the whole population practising the most primitive ways of life, and fraught with ignorance and superstition. The political history of Hindustan reveals the causes that led to the rise of the land-lord class, principalities and states, leaving the rest of the people poverty-stricken—a poverty the nature of which is perhaps indescribable! The middle class, the rich industrial class, and such other communities who rise to influence or affluence by their own exertions were unknown in the past. The nuclei of these classes are already born in the country. The future of India will depend upon the course of action that they take.

This, then, is a brief survey of the social, intellectual and political evolution of India. The problem of reconstructing these extremely heterogeneous peoples, who for the first time in their history came under one Supreme Government of Great Britain in 1857, into a homogenous whole is the work of education which British Government has undertaken. On various occasions, public and private, this pledge has been voiced and reiterated in all sincerity. Perhaps the best expression of it is to be found in one of the speeches made by His Majesty, King George the Fifth, on

the occasion of his coronation in Delhi as the Emperor of India in 1911. So runs his good will :

“ It is my wish that there may be spread over the land a net-work of schools and colleges, from which will go forth loyal and manly and useful citizens, able to hold their own in industries and agriculture and all vocations in life. And it is my wish, too, that the homes of my Indian subjects may be brightened and their labour sweetened by the spread of knowledge with all that follows in its train, a higher level of thought, of comfort and of health. It is through education that my wish will be fulfilled, and the cause of education in India will ever be very close to my heart.” ¹

How far the prevalent system of education is capable of producing such results, what are the actual results, of the system for the last sixty years of its existence, are the questions which will occupy our attention in the next two parts

1. Sharp, H, Quing, Report, 1907-1912, introd, p, 1.

PART II.

The British Educational System in India.

CHAPTER I.

The Evolution of the Educational Policy

A. Indigenous education

The study of the history of education throughout the world has established the fact that the modern problems of education, be they telic, administrative, pedagogical, or otherwise, have had their counterparts in almost every age that has gone by, the only difference being that we, influenced by the changed circumstances grasp our problems with greater comprehensiveness. If one could characterise the indigenous education of the peoples of India, as it existed from time immemorial until the advent of the British and during the early part of their rule, one could say that it corresponded to the education of Mediæval Europe, with the difference that the priestly classes among whom education was confined, had the exclusive hereditary right to learning. Originally by the sanction of the Vedas, the Kshatria (the warrior) and Vaisya (the merchant) had also the privilege of literacy and the knowledge of the sacred lore; and a number of ancient authors, dramatists, and religious reformers were also to be found among these two castes. But as time went on, the warrior and the merchant had other serious things of life to mind and left to the priestly class the sole possession of the Vedas and the responsibility of preserving the Hindu culture.

We have explained in the first part that though the caste system of India was to be deprecated, yet it had some

wholesome effects whose influence is still to be seen at the present day, It is this very caste system that enabled the intellectual classes to rescue ancient learning from utter annihilation and to perpetuate it by concentrating upon it their attention, labour, and energies. With a considerable amount of justice it may be stated that but for the Brahman, the intellectual genius of India, the moral fibre of the nation, which alone has survived after all other past glories of India have been sacrificed at the foot of the demon Caste, would have disappeared, and would have left India bereft of anything that counts at all in a nation. The fault that the perpetrators of the caste system committed—and, indeed, it is a grievous fault—was to have ignored the social economic, and political evils which caste was capable of producing as by-products. Given the limited knowledge of the world, and of their own country, their ignorance of the operation of social forces which modern Europe shared with them until the discovery of steam-engine, the Brahmans of old have a somewhat defence against the stormy criticism that is directed against them. It is not *they* of old who are to blame; it is the present-day Brahmans as well as the *non*-Brahmans who, in spite of the fact that they *know* that to observe the laws of caste instituted by the priest-craft four thousand years ago, is detrimental to the progress of the individual, society, and nation, yet observe them with religious fervour and false patriotism!

The Hindu's interest in education, one might say, is inherent. Indeed it is one of his religious beliefs that knowledge is a sole condition for the attainment of *Mukti* or salvation. This 'knowledge' was not of any kind whatsoever, but the knowledge of the sacred Vedas which

embodied within themselves history, grammar, philology, mythology, metaphysics, philosophy, medicine, and what not. Every branch of knowledge had a religious significance and it was studied with a religious end in view and with religious zeal. Hence the Hindu system of education was mainly of a higher kind. The subjects of instruction being the sacred literature, the pupils were all Brahmans and the teachers necessarily Brahman priests. The schools in which this kind of education was given were known as the Parishada or Tols. The house of the guru (master) served for the school-room in many cases. The method of teaching was more or less individualistic, the idea being that the disciple learnt at the feet of the master by devoted service and living with him all through his school period, which lasted from ten to twenty years. If there was any payment made to the guru at all, it was in kind and in the form of presents. All Brahmans, of course, were not privileged to such an education. Almost every Brahman child was taught at home the rudiments of sacred lore, epic poetry, and a very great majority of them did not have any higher education than this, which was sufficient to discharge the priestly function of the community in which they lived. The method of learning at home or in the Parishada was memorising the things to be learnt by a process of endless repetition, whether or not the matter memorised was understood at the time when it was so learnt. The pupils at first stored up so to speak in their mind whatever there was to be learnt and began to understand it later in life when the mind was more mature. A finished scholar under this system was thorough in his own way, defying in his argumentation even the best of the scholastics of mediæval Europe.

This was the kind of higher education among Hindus in the prehistoric times, in the times when they began to be known in history, at the time when the English attempted to inaugurate their system as well as at the present day in some of the oriental institutions which are set apart to religious instruction and the training of the Pandits or professors of Sanskrit and vernaculars. A description of these scholars is given by Adam, who in 1835 was deputed by the British Government to make an educational survey in Bengal. "I saw men," says Adam, "not only unpretending, but plain and simple in their manners, and though seldom, if ever, offensively coarse, yet reminding me of the very humblest classes of English and Scottish peasantry; living constantly half-naked and realising in this respect the description of savage life, inhabiting huts,; and yet several of these men are adepts in the subtleties of the profoundest grammar of what is probably the most philosophical language in existence; not only practically skilled in the niceties of its usage, but also in the principles of its structure; familiar with all the varieties and applications of their national laws and literature and indulging in the abstrusest and most interesting disquisitions in logical and ethical philosophy. They are in general shrewd, discriminating, and mild in their demeanour." ¹

Pathasalas.

The increase of population among the Brahmans and the changing economic condition of the country soon drove the priest to the need of keeping his

¹ Adam, Report on Bengal Education, 1835-36.

school open to other higher classes and hence arose a number of village or town schools, known as Patha-salas, where secular education was given. Although a great majority of the teachers in these schools still remained Brahmins, the schools were maintained by the common people and the village communities and paying pupils. The number of schools of this type which existed at the time of Adam's survey was many. According to his report, the early stages of instruction consisted in acquiring the elements of language both Sanskrit and vernacular.

In later stages, the four rules of arithmetic, the elements of mensuration of land and commercial and agricultural accounts were taught. The paper used was palm leaf and the ink made of lamp-black. The shade of trees, the verandahs of public buildings or private habitations and any other form of shelter were utilised for school rooms. The pay of the teachers was usually in kind, and when they were paid in coin, their salaries ranged from one to five rupees (one rupee=about 33 cents) a month. Children entered school when they were five or six years of age and received schooling for about five years.

After 1000 A. D. Mohamedan invasions and conquests of India began. From the time of their advent to the close of their numerous dynasties, the peace of the country was very greatly disturbed. Evidently this state of affairs had a strong retarding influence on the progress of education. The increasing number of Hindu converts to Islamic faith demanded schools wherein the new faith could be taught. Just as to the Hindu the essence of all literature and science was summed up in the Vedas, so to

the Mohamedan, it was crystallised in the Koran. The same two types of schools existed throughout the Mohamedan rule, the higher schools of philosophy, where higher studies in Persian and Arabic literature were pursued under a Moulvi (the Islamic rabbi), and the lower or elementary schools where primary education was the goal.

The State of the indigenous education at the time when the British decided to augment the educational activities of the natives is made manifest to us by three surveys that were conducted at the instance of the British Government in Madras, Bombay and Bengal, during the years 1822—6, 1823—8, and 1835—8, respectively. Later, similar researches were undertaken in the North-Western Provinces in 1845 and in the Punjab in 1849. Here we cannot do more than state the results of these investigations and quote their conclusions.

i. Investigation of Sir Thomas Munro in Madras 1822—6

Total population of the Presidency	...	12,850,941
Total number of schools and what were called Colleges	...	12,498
Total number of pupils in these schools and Colleges	...	188,000

Conclusions :—

- (a) There was *one* school for every *thousand* of the population.
- (b) As only a very few girls were taught, and as the male and female population were more or less equal, we may safely say that there was *one* school for every *five hundred* males.

- (c) Taking into consideration the social, economic and cultural conditions of India at the time only 10% of the male population may be reckoned as the children of school-going age. On this basis the number of pupils of school-going age was to the number of pupils actually in school as 4 : 1.

On the basis of his figures, Sir Thomas goes further than this conclusion and says, "I am, however, inclined to estimate the portion of the whole population who receive school education to be nearer *one third* than *one fourth* of the whole because we have no returns of the numbers taught at home."¹

ii. Investigation of Hon M. Elphinstone in Bombay 1823—8.

Total population of the Presidency	...	4,681,735
Total number of institutions	...	1,705
Total number of pupils	...	35,143

Conclusions :—

- (a) There was one school for every 1370 male population.
- (b) Reckoning ten per cent as of school-going age as before, the ratio of the number of pupils of school-going age to that actually at school was 100 : 15, or 6.5 : 1 : 2

1. Minute of 1826, Parliamentary Papers, Quoted by Thomas F. W. British Education in India, p. 4.

2. Parliamentary Papers, 1823-8, Quoted by Thomas, P. W. British Education in India, p. 4.

iii. Investigation of Lord William Bentinck and Mr. Adam in Bengal 1835-8.

This investigation was much more searching and complete. "The method was to make inquiries over a small area and from the result to draw wider conclusions. The districts investigated were selected at random, and no reason existed for supposing them in any way peculiar."¹

Results

(a) Population of districts searched	...	7,789,152.
Number of Schools	... ..	3,355
Number of pupils in Schools	...	41,247
(b) Number of children taught at home, estimated	... ..	28,000
(c) Of the adult male population on an average those who could read and write	... ..	5.55%

Conclusion:—

(a) The ratio of pupils of school-going age to those actually at school was 100 : 10.6 nearly : or 10.6% of pupils of school-going age were taught at school.

(b) Over 7% of pupils of school-going age were taught at home. Thus the total percentage of children of school-going age to those actually under instruction approximately was at 100 : 17.6 or 6 : 1.

iv. Mr. Thomason's Investigation in the North-Western Provinces in 1845.

Total population	...	23,000,000
Number of pupils attending schools		68,000

1. Thomas, F. W.; British Education in India, p.5.

Conclusions.

Ratio of the number of pupils of school-going age to number actually at school was 100 : 6 or 16 : 1.

v. Investigations of Sir George Lawrence in the Punjab in 1849.

The numbers were found to vary from one School to every 1783 inhabitants to one school to every 1441 inhabitants showing (on a ten per cent basis), that the ratio of pupils of school-going age to school population was 100 : 6 or 17 : 1.

Summarising these results, we have the ratio of the pupils of school-going age to actual number of pupils in schools together with (estimated) number taught at home, in different provinces as follows :—

Madras	...	...	100 : 33
Bombay	...	...	100 : 15
Bengal	...	...	100 : 17·6
North-Western Provinces	...	...	100 : 6
Punjab	...	...	100 : 6

Total ... 500 : 77·6 or 100 : 15·5

These methods of investigation and of calculation are no doubt dubious and open to objection. But at the same time the actual findings of the investigations cannot but lead us to the conclusion that the state of indigenous education, at least quantitatively, was not very backward.

Character of Schools and Education :

Although percentage of school population among the masses of India in 1834, when the masses of Europe were comparatively sunk in ignorance is pleasing, yet the amount and the nature of ignorance was very great. Adam, whom

we have quoted and who found that in the districts he investigated, about twenty-five percent of the population of school-going age were actually in school. remarks in his report: "I am not acquainted with any facts which permit me to suppose that in any other country subject to an enlightened government, and brought into direct and immediate contact with European civilization in an equal population, there is an 'equal amount of ignorance with that which has been shown to exist in 'this district.'"¹. In speaking of the ignorance of the people Adam has not in his mind merely the remaining seventy-five per cent of the population of school-going age who are 'outside the school, but also the practical use of the education received.

Thomas, on the other hand, speaking of the results of higher education of those days confined to the priestly class, says: "This kind of training produced its characteristic results, an unworldliness and a devotion to knowledge, a want of practical sagacity, an intellectual isolation and class-feeling, more intensified than has been witnessed by any other country... the general poverty of a class which for so many centuries had possessed an unquestioned authority, limited only by Cape Comorin and the Himalayas."².

Commenting on the conduct of education managed by the priestly hierarchy of the Hindus and the Mohamedans, and contrasting it with the educational activities of the less fortunate lower classes among whom a real educational re-awakening had taken place, Montgomery Martin has this to say: "Under both the Hindu and Moslem governments,

1. Adam; Report on Education in Bengal, 1861, p. 10.

2. Thomas, F. W.; British Education in India, p. 10.

the education of the people was, at various times, deemed a matter of public importance; many of the temples now devoted to idolatry and paphian rites, were originally schools and colleges for instructions endowed with lands for this purpose; but in both regions the teaching of the young fell into desuetude. The setting apart of a body of men as more sacred than their fellow mortals, investing them with peculiar privileges, furnishing them in abundance with not only the necessities of life, but also luxuries, for which they were not required to labour, and placing them under an ecclesiastical instead of a civil law applicable to all, was as pernicious to the scholastic system of Hindus and Mohamedans as it was to that of the Latins. The funds allocated for the temples and mosques became appropriated solely to the use of a lazy and sensual priesthood; the minds as well as the morals of the people were neglected; and but for the village schools sustained by each little agricultural community, and the town seminaries, supported by paying pupils, the people of Hindustan would not have had the primary elements of reading, writing and arithmetic, which we found to prevail pretty generally among the better classes of community." 1.

1 Montgomery, Martin R.: The Indian Empire, 1857, pp. 337—39.

CHAPTER II.

The Evolution of the Educational Policy, (*Continued*,)

B. The British Policy.

Confronted with such a large, though inadequate, system of native schools, the British were far from being tempted to upset it. Their policy then, as it has been throughout, was to keep the indigenous institutions but put them on a more efficient basis.

The Beginnings of the British Policy.

"The experiment upon which the British rulers of India embarked," observes the Educational Supplement of the London Times, November 3, 1914, "when they introduced Western education, is without a parallel in the world's history. No nation has ever attempted on anything like the same scale to educate millions of alien subjects into intellectual partnership with the civilization that subdued them. This wonderful experiment has produced wonderful results." This attitude of an experimenter which the British Government assumed towards the problem of educating a conquered race is not surprising. For "English education in England itself has been built up by a long series of experiments and compromises; it has been a response to the need of the moment rather than the result of theorising, or a well-considered plan and purpose. A national system of education England never had until the close of the nineteenth century. Hence the history of English education is the

history of moments or of forces which have determined the evolution." 1.

The greatest force which compelled them to a position of passivity, nay even of indifference to education as a state function was the force of circumstances under which they laboured say from 1800 to 1834. Here was a great continent of nations, most of whom having fought with one another for over eight hundred years, had come under the suzerainty of the East India Company, not mainly through conquest but by the subsidiary system of Marquis Wellesley in 1805, which was only a system of treaties or "general defensive alliance" by which the various States of India were brought under one protectorate. The terms of the alliance in the main were these: The Company was to protect each of its feudatories against external invasions and internal rebellions; and the Princes thus protected were to be free to exercise to the full internal sovereignty and civil administration. At this time about half of India was directly under the Company's power, less than one-third allied to it by the Subsidiary System and more than one-third was still free. Political peace secured by the dominance of the British and the alliance of the Princes did not always guarantee the civic and the internal peace. The disturbing factions which had worked havoc were still living with their power usurped, but with vengeance alive. In fact the peoples of India had not lived under the British Government sufficiently long to ensure a mutual understanding. Misunderstanding, doubt and suspicion leading to mischievous ends were still rampant.

1. Mouroe, Paul *Cyclopædia of Education*, Vol. II, Education in England, p. 459.

No system of education of a foreign conqueror can be imposed upon the conquered without interfering with the inclinations and sentiments of the latter. The impossibility of the task was more evident because of the fact that the social, economic and political evolution of the conquered was very different from that of the conqueror. Furthermore education and the study of letters with the Hindus and the Mohamedans alike were associated with their respective religions. A new system of education would certainly undermine their traditional religion. And religion is sacred both to the Hindu and Islamic people and it is the last thing in which they would like to be interfered with.

There was again a strong belief in certain circles among responsible Britishers, that India had fallen into their hands chiefly on account of the ignorance of the people and that to educate them was to pave the way for their own expulsion from the country. No less a person than Lord Ellenborough—The Governor-General 1842-44 in giving evidence against the Europeanisation of the Asiatics in the House of Commons made the following statement: "The Committee must recollect that there are new dangers opening upon us, which it may require all the wisdom of Parliament to meet; there is a strong desire to extend education among the natives.....Now, those endeavours are made not only to educate the native, and to give them European knowledge to which must attach power, and to give them European ideas, but also raise them in Civil Service.....: and it is proposed to do thisat a time when the press, and increasing railways, and electric telegraphs will enable them to communicate and co-operate: and how is it possible then

that we can, under our present most defective, or indeed under any institution, retain our hold over that country? It is contrary to all reason. No intelligent people would submit to our Government."1.

Side by side with these and other similar forces which tended to discourage the adoption of educational responsibility on the part of the British, there were opposite forces which though feeble at first, yet were sufficiently strong to prevail in the end. There was in the first place the British love of liberty and freedom which can accrue only from enlightenment and which they believed was as much a birth right of any other man on earth as of the Anglo Saxon. There was, in the second place, a school of British political philosophers holding the opinion which was later echoed most eloquently by Lord Lawrence in 1868, that, "among all sources of difficulty in our administration and of possible danger to the stability of our Government, there are few so serious as the ignorance of the people."

In the third place, there was the repeated appeal of the Christian missionary on behalf of Western education for the natives. He had worked very laboriously for nearly two centuries in the rank and file of the people and had come to the conclusion that ignorance and superstition were as great a hindrance to the Kingdom of God as to a political Kingdom. Fired by the same zeal as Luther, the founder of the Reformation in the ignorant and superstitious Europe of the Middle Ages, the missionary advocated universal learning of the Western language and literature, so that everybody may have the right of reading

1. Cameron, C. H : The Duties of Great Britain to India, 1853, p. 19.

and interpreting God's word. The missionary had observed for a long time to his deepest regret and disappointment that Christian Britain had stood frightfully indifferent to the need of witnessing to the dynamic character of Christian life. In fact his attempts at educating the people at his expense and of his friends at home, had been "resisted and opposed by them (British rulers); and for a long time while other religions and their votaries were protected in their rights, the Christian religion and its missionaries were not tolerated by the Christian government of Britain,"¹ He waited for a chance to attack the British Government for their sloth and their sense of irresponsibility. When for other secular reasons, the company was forced to consider favourably the matter of giving Western education to the natives, he availed himself of the opportunity and helped them to decide in favour of the policy which he held for a long time. Dr. Duff, was the exponent of the principle and the most eloquent spokesman of the missionary agency who was really responsible for making Lord Macaulay write his famous minute of 1834 which is one of the most distinct land-mark in the history of British education in India. Of Duff it is also stated that he may be counted as one "among the statesmen who founded the British Indian Empire."²

And in the fourth place there was a great desire shown by the intellectual and the aristocratic classes among the natives for the Western language—the language of their conqueror which gave them a peculiar social prestige. In fact

1 Huizinga, H. : *Missionary Education in India*, p. 3.

2 Huizinga, H. . *Missionary Education in India*, p, 19.

a number of colleges had already been started and owned by private natives, missionaries, and individual Britishers, and their number was increasing year by year. And finally there was, perhaps the greatest of all, namely the demand for native administrative assistants, educated in English, to help to carry on the work of British Government.

The resultant of the inter-action of these divergent forces was that the British made up "their mind to educate the natives in the Western culture; but their decision was not unqualified. In the first place, the fulfilment of their decision was and has been since intolerably tardy; and in the second place, it was unquestionably meagre and poor in quality, so much so that Howell remarks: "Education in India under the British Government was first ignored, then violently and successfully opposed, then conducted on a system now universally admitted to be erroneous, and finally placed on its present footing." ¹.

Amidst such contending forces the first State Interference with regard to education was effected by the British Parliament in 1813, when, on renewing their Charter for the the East India Company, the Parliament stipulated that the Company should spend annually a sum of £100,000, on the education of the natives. In the absence of an executive body this sum was not utilised till 1823, when "A General Committee of Public Instruction" was instituted in Bengal and Madras, each Committee consisting of ten members of British civilians, being instructed to spend the money for "the revival and improvement of literature, and the encou-

1. Howell,; Education in British India. p 21.

agement of the learned natives of India, and for the introduction and promotion of a knowledge of the science among the inhabitants of the British territories in India."1.

The Committee understood the policy to mean that the money should be spent in the encouragement of oriental learning and literature, chiefly in Sanskrit and Persian. For ten years this policy was adopted. Various kinds of oriental lore inscribed on rolls of palm leaf and treasured in the recesses of shrines and mosques was printed and published. But to no effect. For "the loads of learned lumber in the oriental language, under which the shelves of the committee's book depository groaned, were unsaleable."2 Pupils were "bribed" with scholarships and livelihood stipends to study the subjects which neither interested them nor were found useful to them. The authorities discovered the need for the change of policy, but met with determined opposition. A great controversy was set afoot between the "Anglicists" and the "Orientalists" demanding the State Interference for a second time, which ultimately turned the tide of education in a totally different direction. The controversy, in brief, was whether the material and medium of instruction in Indian Schools should be oriental learning and Sanskrit and Persian languages, or European literature and science and English language. The controversy was a very stormy one.

It required the genius and power of Macaulay to help to decide the question in favour of displacing the oriental studies by Western literature and science. An extract from

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1. Despatch of 1814, Parliamentary Papers, 1814,
 2. Kerr, J.: Public Instruction in the Bengal Presidency, 1835-51,

the concluding paragraph of his famous minute shows the strength of opposition and his own resoluteness. " . . . We are a Board for wasting public money, for printing books which are of less value than the paper on which they are printed was while it was blank; for giving artificial encouragement to absurd history, absurd metaphysics, absurd physics, absurd theology; for raising up a breed of scholars who find their scholarship an encumbrance and a blemish, who live on the public while they are receiving education, and whose education is so utterly useless to them that when they have received it they must either starve or live on the public all the rest of their lives. Entertaining these opinions, I am naturally desirous to decline all share in the responsibility of a body, which, unless it alters its whole mode of proceeding. I must consider not merely as useless, but as positively noxious." ¹ Only the casting vote of Lord William Bentinck, the then Governor-General, decided the issue in favour of Macaulay.

From 1835 to this day Macaulay has made both friends and foes for his views. His reform reinforced the importance of higher English education which was already being given in a number of colleges instituted by native landlords, people, and private Britishers and missionaries, while it gave a death blow to the vernacular languages of the country in the oriental colleges. Discontent was rampant. A compromise was soon at hand. Lord Auckland's minute of 1839, amended Bentinck's resolution and obtained recognition for the importance of oriental languages side by side with the occidental learning. ² But the service rendered

1 Macaulay, T. B.: Minutes of Education in India, p. 116.

2. Kerr J.: Public Instruction in Bengal, pp. 10--15.

to the country by Macaulay cannot be over-estimated. It is impossible even to imagine what would have been the fate of India, if she had been destined to feed on the oriental culture and the dead classics of the east for her future development. Learning through one's own language is doubtless ideal, but the language must be the vehicles of progressive thought. The language of any people is the expression of their civilisation, the depository of their intellectual thought. The languages recommended by the opponents of Macaulay were not even the current languages of the time, but the dead classics which embodied the civilisation four thousand years old. Again in a country peopled by scores of heterogeneous communities, speaking one hundred and fifty different languages, the adoption of two or three of them as the media of instruction universally would not have eliminated the foreignness of an outside language which the orientalist brought forward as the strongest objection to the use of the English language.

Sir Charles Wood's Despatch of 1854.

The next educational move that was made by the British Government, was one which laid "the foundations on which the edifice of Indian education has since been reared."1.

In order to appreciate the full significance of the Despatch of 1854, it is necessary to retrospect briefly how and how far education had progressed until 1854.

1. It may be safely assumed that the influence of Western civilization and of the British Government did not reach

1. Sharp, H.: *Quinqu, Report, 1907-12, Vol. I, p. 6*

beyond a few large cities. Consequently the vernacular indigenous schools in towns and villages continued in their own way. The condition of education in large cities was otherwise. Beginning with 1781, a number of oriental and occidental colleges had sprung up. Some of them had received aid from public funds since 1823. From 1834 to 1854, mostly occidental learning was pursued. A great number of graduates had been turned out, and as Macaulay points out, by far the great majority of them were knocking at the door of administration for government appointments. No government appointment of any value, then as now could be had unless the candidate was well versed in English. In a country where home industries were neglected, where dignity of labour was not understood, where learning was placed on a high premium, and where acquaintance with the language, literature, modes, and manners of the conquerors from time immemorial was considered not only as a matter of necessity to get on in life, but also as a means for obtaining distinction and social prestige, it is no wonder that the tide of popular desire and ambition turned toward higher or college education.

2. By 1854, it had already been discovered that firstly more graduates were being turned out annually from the colleges than the administration could afford to employ; secondly, the efficiency of the college output was very low; and thirdly there was no common standard of efficiency set up as a goal to be reached in college education throughout the country. These facts made it clear that some kind of organisation and control of education was necessary.

The state of education from 1829 to 1854, may be gleaned from the following table :

State of British Education in India, 1829—1854. 1.

Provinces	1829		1840		1854 5	
	Schools	Scholars	Schools	Scholars	Schools	Scholars
Bengal. ...	29 (a)	3,000 (b)	51	7,324	151 (b)	13,163
North-Western Provinces. ...	...	...	...	...	897 (c)	23,688
Bombay ...	...	...	...	...	185 (d)	11,852
Madras ...	...	...	...	...	X	550
	29	3,000	51	7,324	1,233	49,253

(a) Of these eighteen were elementary schools.

(b) Approximately, (c) Chiefly elementary. (d) Two were colleges. X—unknown.

3. A great part of the attention of the Government being centred upon higher education, the importance of primary education had been comparatively ignored. The unsoundness of the policy that education could be trusted to permeate downwards had been discovered. While a mere fringe of the population had been reached by government or private educational agency, there lay outside a vast

field still unexplored. The policy till then was utilitarian. Inasmuch as the funds available for public education were insufficient, the authorities could only use them for what they thought was the best purpose, namely, in providing a college education for the few. It is under these circumstances that the policy of the "Educational Magna Charta" of 1854 was framed. The following is a brief *resume* of it —

The Despatch of 1854.

Aim—The aim of education is to be "not only to produce a higher degree of intellectual fitness, but to raise the moral character of those who partake of its advantages."

Department of Education.

In order "to place the superintendence and direction of education upon a more systematic footing, an Educational Department is to be created as a portion of the machinery of Government in the several Presidencies, and an officer to be appointed for each Presidency, and Lieutenant-Governorship who shall be specially charged with the management of the business connected with education and be immediately responsible to Government for its conduct.

Primary or Mass Education.

With regard to mass education "which has been hitherto too much neglected" the Government are to see "how useful and practical knowledge, suited to every station in life, may be best conveyed to the great mass of people, who are utterly incapable of obtaining any education worthy of the name by their own unaided efforts, and "to see active measures of Government more especially directed, in the future, to this object, for the attainment of which a considerable increase of expenditure is sanctioned,"

Middle and Higher Education :

New middle schools are to be established. The number of Government High Schools and Colleges, already existing must be maintained, and wherever necessary, that number may be increased. On no account should any existing institution be allowed to decay. Three universities are to be established : one at Calcutta for the Bengal Presidency, one at Madras for the Madras Presidency, and the other at Bombay for the Bombay Presidency. The model of these universities is to be the London University. The object of the universities was to “encourage a regular and liberal course of education, by conferring academical degrees as evidences of attainment in the different branches of art and science and by adding marks of honour for those who may desire to compete for honorary distinction.” The persons on whom the degrees are conferred should belong to “affiliated institutions” and produce “certificates of conduct and of having pursued a regular course of study for a given time and shall have also passed at the universities such an examination as may be required of them.” “The standard required should be such as to command respect, without discouraging the efforts of deserving students, which would be a great obstacle to the success of the universities.” In the competition for honours, care should be taken to maintain such a standard as will afford a guarantee for high ability and valuable attainments ; the subjects for examination being so selected as to include the best portions of the different schemes of study pursued at the affiliated institutions. Institutions already existing are to be affiliated with the university in the same Presidency according to certain rules and regulations and the institutions to be added from time to time have to come under the same regulations for affiliation.

Professional Schools.

Institutions for the training of teachers are to be established. They may be normal schools, model schools or any ordinary school in which "pupil teachers" are trained. In order to afford inducements to enter the teaching profession, pensions which are held out in other branches of public service may be extended to schoolmasters.

The existing Engineering Colleges, Medical Colleges and Law Colleges, are to be maintained and to their number others may be added according to the need of the locality. These higher professional colleges may be brought under the university scheme and corresponding degrees may be conferred on successful candidates in engineering, medical and law higher examinations.

System of Grant-in-aid.

Considering the vastness of the people to be educated, Government should avail themselves of the educational agencies other than the Government agency such as the indigenous and missionary bodies and they must encourage them with grants-in-aid. The conditions on which grants are bestowed must be (1) "an entire abstinence from interference with the religious instruction conveyed in the schools assisted;" (2) the assisted schools must "impart a good secular education;" (3) they must be "under adequate local supervision;" (4) their managers should "consent that the schools shall be subject to Government inspection, and agree to any condition which may be laid down for the regulation of such grants."

Fees, however small, must be charged in all institutions. Scholarships to deserving students should be given in all institutions of all grades.

Material and Medium of Instruction.

The material of instruction in the higher schools must be European knowledge including European literature and science, arts and philosophy, in place of Asiatic learning, which, however, may be "valuable for historical and antiquarian purposes." The medium of teaching must be English. In the lower institutions the medium of instruction is to be vernacular and the material as far as possible translated European knowledge.

General.

In order to avoid undue competition, Government should not undertake to start a school where the field is covered by a private agency. All Government-aided institutions must be subject to careful inspection, and qualified men must be appointed inspectors, who should submit periodical reports to Government through the Department. Female education is to receive frank and cordial support of Government, as "by this means a far greater proportional impulse is imparted to the educational and moral tone of the people than by the education of men." In bestowing offices of public service, preference should be given to the educated natives.

The despatch closes with these words: "As a Government we can do no more than direct the efforts of the people and aid them wherever they happen to require most assistance. The result depends more upon them than upon us."

Criticism of the Despatch.

In view of what has happened since 1854, Sharp, the author of the Quinquennial Report of 1907—12 gives the following estimate of the Despatch: "Events have occurred to

modify, but not sensibly to change the system then outlined. In some respects anticipations have been disappointed. Private effort has not to any extensive degree advanced elementary education. Too little attention has been bestowed upon vernaculars. The practical side of higher school education has not been effectively developed. In some respects the policy then laid down has not been fully endorsed by experience. Too little encouragement was vouchsafed to oriental studies. Discontent is expressed at the secular character of education—though private schools have taken but slight advantage of their freedom, and though a safe rule is still to seek. In some respects the doctrines then in vogue have fallen into disrepute. Affiliating universities have been condemned. Pupil teacher systems have ceased to inspire confidence. In other respects the despatch has proved incomplete. Its financial policy was vague. It overlooked the claims of the domiciled community. It made no provision for the education of native rulers and the highest classes (aristocratic). But the foundations remain the same, with little alteration. The edifice has followed the architect's plans with but few exceptions."¹

Changes in the Policy since 1854.

In the year 1859, reviewing the work that had been done, the Government found that "the native community had failed to co-operate with Government in promoting elementary education." And what was worse the despatch of 1859, observes: "The efforts of educational officers to obtain the necessary local support for the establishment of vernacular schools under the grants-in-aid system are, likely

1 Sharp, H. Quinq. Report, 1907-12, Vol pp. 7-8

to create a prejudice against education, to render the Government unpopular, and even to compromise its dignity." The soliciting of contributions from the people was declared inexpedient and "the expediency of imposing a special rate on the land for the provision of elementary education" was commended.

The progress of education between 1854 and 1882 was very rapid and significant. Four or five factors were influential in securing rapid results. With much caution and tact, the indigeneous schools were loosely tacked on to the State schools, so that the former had to keep up the dignity of the latter. Secondly, immense success was due to the grant-in-aid system which was followed on a large scale. Thirdly, the normal schools trained quite a number of teachers who improved the efficiency of the schools. In 1882, it is stated that nearly half the number of teachers in the Government primary schools were trained men. (Thomas, F. W. p. 92). Fourthly, according to the advice of the Despatch of 1859, a system of rates and cesses was imposed on the people and a considerable amount of educational expenditure could therefore be incurred. To a great extent the organised system of education since 1854 accelerated the great expansion of education. The teaching institutions were well classified thus: I. Primary education was imparted in Upper and Lower Primary Schools, the former leading the pupils to a higher examination than the latter. II. Secondary education was given in (1) High Schools up to the Matriculation Standard : and in (2) Middle Vernacular Schools in which a superior education was given to that given in Upper Primary Schools. III. College Education was given in what

were known as (1) "First Class Colleges" up to the B. A. Examination and in (2) "Second Class Colleges" up to the "First in Arts" or the Intermediate Examination. At the top of the gamut of the whole educational organisation were the Universities to which the colleges were affiliated and the students thereof examined for Entrance Examination and the Bachelor and Higher degrees.

Professional education was not ignored. There were a limited number of engineering and medical colleges, and schools; and also schools of art, oriental colleges, training institutions. Education of the special classes such as the Mohamedans, the aborigines and female education were also attended to. In fact almost all the types of educational institutions which exist to-day were slowly developed between 1854 and 1882.

The following table represents statistically the progress of education in that period:—

P. T. O.

State of Education in 1881-2 1

83

Kind of Education.	Government		Aided		Unaided		Totals.	
	Inst.	Pupils	Inst.	Pupils	Inst.	Pupils	Inst.	Pupils
College Arts	30	2700	20	2000	9	700	59	5400
Secondary High	116	...	174	...	88	...	378	...
Secondary Middle	719	...	1,576	...	572	...	2867	214000
Primary	13637	663915	57841	1141844	11938	255782	83416	2061541
Indigenous	...	...	...	...	...	...	...	350000
Female	...	...	...	...	...	...	...	130000
Engineering schools	18	600	...	...	...	...	18	600
Schools of Arts	5	450	...	...	...	...	5	450
Medical Schools	12	1000	...	...	...	...	12	1000
Oriental Colleges	3	...	...	...	...	...	3	...
	14540	668665	59,611	1143844	12,607	256482	86758	2762991

1. Thomas, F. W.- British Education in India, pp. 74.79.

N.B. -The numbers of pupils in some cases seem to be approximate.)

Thus in 1882 there were 86,758 institutions of all kinds with 27,62,991 pupils, excluding large numbers of pupils in Government, aided and unaided Secondary High and Secondary Middle Schools, which have been omitted in the table.

In 1854 there were 1,233 institutions of all kinds with 49,743 pupils.

For a quarter of a century the increase is certainly rapid.

In spite of this rapid increase, there was a good deal of discontent, as the result of which a serious controversy arose between the State and the people, the missionaries figuring very prominently on the side of the people. The main issues of the controversy were briefly these : The popular grievances were, that the State had neglected primary education and spent comparatively more money than the Despatch of 1854 warranted, on higher education ; that the increase in the number of pupils in schools though very large since 1854, was not commensurate with the increase of population of the school-going age ; that there was an unfair competition between private schools and state schools as the result of which the former suffered considerably ; that the cost of education in the Government institutions was considerably greater than that in private institutions leading to a reduction in State aid to private institutions ; that as the result of the greater encouragement of higher education more graduates than could be employed had been produced driving them to dissatisfaction and even disloyalty ; that the instruction in schools was too secular to the religious instincts of the Hindus and Mohamedans,

On the other hand, the official party did not present any formidable opposition to the charges that were directed against them. They deprecated much of this discontent by stating that the missionaries were at the bottom of all the agitation, and that being unable to sustain competition with the department, they desired to rid themselves of their rival. In defence, however, of their position, they stated their "filtering down" theory, according to which they believed "that it was necessary first to create a highly educated class by which means general education would be in the end more quickly and more surely conveyed to the masses." They further averred "that the Despatch of 1854 did not forbid a considerable development of high education carried on by the State." ¹

These circumstances led to the institution of the Education Commission of 1882 by the Viceroyalty of Lord Ripon. The chief duty of the Commission was to "enquire into the present position of education in British India and especially into the manner in which effect had been given to the principles of the Despatch of 1854 and to suggest measures for the further carrying out of the policy therein laid down." ² It was further stated that "the Government of India was firmly convinced of the soundness of that policy, and had no wish to depart from the principles upon which it was based." ² The commission's investigations were very thorough and their report comprised seven hundred printed pages. The following is a brief resume of some of their accepted recommendations :

1 Thomas F. W. *British Education in India*, pp. 106-7.

2 *The Educational Policy of the State in India*, pp. 114-115.

Primary Education.

“That primary education be regarded as the instruction of the masses through the vernacular in such subjects as will best fit them for their position in life, and be not necessarily regarded as a portion of instruction leading up to the university.”

“That while every branch of education can justly claim the fostering care of the State, it is desirable, in the present circumstances of the country, to declare the elementary education of the masses, its provision, extension, and improvement to be that part of the educational system to which the strenuous efforts of the State should be now directed in a still larger measure than heretofore.”

“That primary education be declared to be that part of the whole system of public instruction which possesses an almost exclusive claim on local funds set apart for education and a large claim on provincial revenues.”

“That it be distinctly laid down that the relation of the State to secondary, is different from its relation to primary education, in that the means of primary education may be provided without regard to the existence of local co-operation, while it is ordinarily expedient to provide the means of secondary education only where adequate local cooperation was forthcoming.”

Relating to the aided primary schools, the recommendation was: “that as a general rule aid to primary schools be regulated to a large extent according to the results of examination; that the standards of primary examination in each Province be revised with a view to simplification, and to the larger introduction of practical subjects, such as native methods of arithmetic, accounts and mensuration, the

elements of natural and physical science and their application to agriculture, health, and the industrial arts; but that no attempt be made to secure general uniformity throughout India."

Secondary Education:

"That in all ordinary cases, secondary schools for instruction in English be hereafter established by the State preferably on the footing of the system of grants-in-aid; that the function of the State effort shall henceforth ordinarily be confined to extending secondary education in cases where there is a local demand for this and local cooperation."

To provide effective support for this system they proposed to offer "Scholarships payable from public funds, including educational endowments awarded after public competition."

"That scholarships gained in open competition be tenable, under proper safeguards to ensure the progress of the scholarship holder, at any approved institution."

In view of the fact that till then secondary education was purely literary, they proposed "that in the upper classes of high schools there be two divisions—one leading to the entrance examination of the universities, the other of a more practical character, intended to fit youths for commercial or other non-literary pursuits."

"That secondary education should, " if possible, be made more self-supporting."

Collegiate Education.

The Commission were precluded by the terms of their appointment from inquiry into the working of the Indian universities. Hence no important suggestion, regarding

collegiate education, affecting the educational policy, was made. They, however, pointed out that the college education was unduly dominated by the requirements of the examining universities. They also recommended that the expenditure on scholarships tenable in arts colleges be regulated and in general their recommendation was to prevent undue expenditure on collegiate education.

The Department.

The approved recommendations of the Commission in regard to the Education Department were two-fold—their internal and external relations. Their advice on the internal relations was that occasional educational conferences must be held “for the discussion of questions affecting education.” The conferences must be composed of the officers of the Department and the managers of aided and unaided schools, with the Director of Public Instruction as ex-officio President. Similar conferences of Inspectors must also be held from time to time. The Departments were advised “to aim at raising fees gradually and cautiously, and with due regard to necessary exemptions.”

As regards the external relations of the Department especially in connection with higher education, the following approved recommendations were made :

“That for all kinds of education *private effort* should in future be increasingly and mainly relied on, and that every form of private effort should be systematically encouraged in such **ways** as these :

- (a) By clearly showing that whilst existing State institutions of the higher order should be maintained in complete efficiency wherever they **are** necessary, the improvement and extension of

institutions under private managers will be the principal care of the Department.

- (b) By leaving private managers free to develop their institutions in any way consistent with efficiency and the protection of neighbouring institutions from unfair competition.
- (c) By insisting on all institutions maintained from public funds and under official management refraining from undue competition with corresponding aided schools by such means as charging lower fees.
- (d) By liberal rates of aid, so long as aid is needed
- (e) By cooperation in the gradual raising of fees so that less and less aid may be required.
- (f) By favouring the transfer to bodies of native gentlemen of all advanced institutions maintained by public funds which can be transferred without injury to education generally."

To avoid being misunderstood: Government defined their attitude towards higher education a little more clearly by stating: "It is in no degree the wish of the Government of India to discourage higher education in anyway whatever. On the contrary it believes it to be one of its most important duties to spread and foster it. What it specially, however desires, is to secure assistance to the limited funds of the State by calling forth every available private agency in connection with every branch of public instruction. It is in connection with higher education, and in view of the direct

pecuniary advantages which it holds out to those who follow it, that the Government thinks it can most properly insist on the fullest development of the principle of self-help."

Educational Legislation

The recommendations in regard to educational legislation were very important. Each Provincial or Local Government had been managing its educational affairs by a method of Local Self-Government in municipalities and rural tracts. Without interfering with the existing method of legislation, the Commission recommended that "Local Boards" be the largest education unit. The "Boards" will see to encourage the formation of school committees in connection with the individual institutions or groups of institutions. The Local Governments shall see that the Boards give full effect to the policy of Government, and that they work the grant-in-aid rules equitably and liberally, maintaining the essential principles of the Government system and encouraging the development of private enterprise in education. Their relations to the Department, and the position of inspecting officers must be determined by the Local Governments. There is no desire to insist on universal uniformity.

Finances

In view of the fact "that any Local Government is unable to increase expenditure on education to the extent contemplated, "reliance on private co-operation must be placed. The several sources from which expenditure on education must be drawn were Imperial grants, Provincial grants, cesses collected locally, endowments, subscriptions, and fees.

Education of Special Classes.

There were certain communities in India—as there are now—who could not be conveniently brought under the same educational system as was applied to people in general. The Commission recognised their special claims and recommended that special arrangements might be made for the following communities:

(1) **Native Chiefs and Noblemen.** The importance of affording special education to this class is self-evident.

(2) **Mohamedans.** “In view of the backward condition into which the members of that community had fallen it was thought desirable to give them in some respects exceptional assistance.”

(3) **Aboriginal tribes.** (4) **Low Castes** and (5) **Poorer classes.** The parental care of the Government for these three communities was urgently needed as they had suffered terribly from social ostracism, and social injustice peculiarly characteristic of India.

Thus the Commission of 1882 confirmed the policy that had been enunciated by the previous despatches; but it systematised the whole education plant and placed it on a firmer footing. The only departure from the policy was that which subsequently became fully realised in Lord Ripon's Government, namely, the transference of the responsibility of education from the supreme Government to the Provincial Government, rather to the Local Boards. This was a very significant change in the policy.

Lord Curzon's University Commission of 1902-4

The next important education reform which affected the policy of Indian education was the University Commission appointed by Lord Curzon in 1902-4. An account of the university reforms of Lord Curzon is given in the chapter under Universities. Suffice it to say here that those reforms brought the affiliating colleges under the control of the universities directly and under government indirectly. Although the public grudging the government control over private colleges through the universities, yet judging from the results greater good than harm has resulted, one of them being the tendency of an Indian examining university to become a teaching university.

No serious changes in the policy since 1904 have occurred. Two things of some importance may, however, be mentioned. In 1910 an agitation was organised by the late Mr. Gokhale, member of the Viceroy's Legislative Council, for the introduction of compulsory and free elementary education. After two years of hard fight, the bill was defeated, not without good results, for since then the Government have been increasing their grants for primary education yearly and in the year 1911, an annual recurring grant of five million rupees was made for that purpose. Secondly, the office of the Director-General of Education was removed in 1911 and instead a place for an "education member" in the Legislative Council was created, the member having the whole matter of education of India in his hands and representing it in the Council.

With such a history of failures, compromises, experiments and successes, the educational policy of India has

reached its present form. Summarising what has been said, the chief characteristics of the policy are as follows :—

- (1) There is no educational legislation. There are a few Acts which pertain to the universities. The Municipal and Local Board Acts empower those bodies to raise special rates, portions of which are utilised for education.
- (2) Education is not compulsory, neither is it free.
- (3) Public education which is the only kind that the Government recognises must be secular and be carried on, on the basis of strict religious neutrality. It is also cosmopolitan, recognising no distinction of caste, colour or creed.
- (4) The supreme Government does not own or manage schools, but controls and guides the policy. It relegates the education responsibility to the Provincial Governments, who in turn transfer it to the Education Department. The Department maintains a very limited number of "Government" and "Boards" institutions, and aids a very large number of private institutions; and in turn brings both the aided and the unaided institutions under the control of the Government.
- (5) Elementary education is professedly the responsibility of the Government; the secondary and the higher, of the private bodies. But more than three-fourths of the institutions of all kinds—primary, secondary and college,—are maintained by private bodies.

- (6) Elementary education is chiefly the instruction in the three R's with drawing and the village geography ; secondary education is a continuation of the elementary ; college education is occidental learning ; the medium of instruction in the primary schools is the Vernacular, in the secondary and the college, English.
- (7) Expenditure on education is met partly from general taxes and partly from special rates imposed generally upon the farmer classes. It is also greatly supported by the fees and public and private endowments.
- (8) There is no uniform system of schools in the country. Each province has its own system.
- (9) Higher education including the secondary is subject to the control of the universities, which are merely examining bodies. Success in examination is the pass-port for entrance into higher grades of instruction either general or professional.
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CHAPTER III.

Civil and Educational Administration of the Government of India.

In order to understand clearly the education administration of India, a knowledge of the bare outlines of civil administration is necessary as there are many points of overlapping of the two administrations. In this chapter we shall sketch the essentials of political administration, emphasising only those elements of it where the overlapping occurs.

Government of India in England

The Government of India is managed both in England and in India. The organ of administration in England is known as the India Office, assisted by an advisory council known as "Council of India" presided over by the "Secretary of State of India."

The administration of British India rests upon Acts of Parliament, supplemented by Indian Acts and Regulations.

At the head of the administration in England is the Secretary of State who exercises on behalf of the Crown the powers that are invested in him; and he is also a member of the Cabinet and is responsible to and represents the supreme authority of the Parliament. He is assisted by a Council which is purely advisory and consists of ten members, who must have served or resided in British India for not less than ten years and who have not left British India not less than ten years before their appointment. Till the year 1910, all the ten members were either English

people or Anglo-Indians of the Indian Civil Service. Since that year, according to the Morley-Minto reforms, two Indian members—(one a Hindu and the other a Mohamadan)—have been included on nomination by the Government of India from among the non-official members of the Viceroy's Legislative Council.

Government of India in India

The Government of India in India consists of the Viceroy as the representative of the Crown and the Parliament. He is assisted by a Legislative Council and an Executive Council. The function of the Legislative Council is to make laws and Regulations and that of the Executive is to administer them. The Legislative Council consists of sixty-eight members of whom half are elected by the people, and the other half nominated by the Viceroy. Half of the nominees of the Viceroy are ex-officio members, who are invariably the Britishers of the Indian Civil Service and the other half from the native landed gentry. The elected members are returned by the peoples' representatives in the Provincial Councils, (to be noted below) Chambers of Commerce, and the landed aristocracy. Up to 1910, the right of introducing "Bills" affecting the whole country was confined to the ex-officio members of the Council. But since the reforms of 1910 referred to above, this right has been extended also to the representatives of the people in the Council. The manner in which a "Bill" passes into a law of the land is as follows: Supposing it is introduced by a member into the Council, it is discussed and if voted by a majority of the members, it is still liable to be vetoed by the Viceroy. Supposing further that it gets the sanction of the Viceroy, and if it is not in his power to finally pass it, it

has to go to the Secretary of State where it is again discussed by his advisory Council, who, with their opinion, forward it to the Secretary of State. He has the final authority to accept or reject it, irrespective of the advice of the majority (not the plurality) of the Council.

The Executive Council of the Viceroy consists ordinarily of six members who are ex-officio members of the Civil Service. One of them is known as "Education Member," created in 1910. The Commander-in-chief of the British and Indian Forces forms the seventh or the extraordinary member of this Executive. Since 1910 a place in this Council has been given to an Indian member, who is nominated by the Viceroy. The chief function of the Executive is to administer the law. It may also be stated that all members of the Executive, excepting the extraordinary member have their place in the Legislative Council.

Constitution of the "Local Government"

British India forming about two-thirds of the whole continent, is divided into a number of Provinces. For administrative purposes, each Province is given a "Local Government." At the head of the Local Government is the Governor appointed by the ministers in England, in whom the appointing power is vested by the Parliament. The Governor of a Province, like the Viceroy, is assisted by a Legislative and an Executive Council. The constitution and the functions of these Councils, are more or less identical with those of the Viceroy excepting the personnel. The nature and the application of the laws of each Province are limited to that Province.

The Legislative Council of the Governor consists of forty-eight members, of whom half are elected by the people and the other half nominated by the Governor in Council. Out of this latter half, half are ex-officio members of the Civil Service and the other half are Government nominees. The elected members are returned by local constituencies, such as municipalities, districts, and local boards and the landlord class. According to the Morley-Minto reforms, a bill may be brought in by any member of the Council. It is discussed and if approved by a majority, it is passed and acted upon, excepting that if it be not within the power of the Governor to pass it finally, it goes to the Viceroy in Council who may finally pass or reject it.

The District and Local Boards

Each Province is divided into a number of Divisions which consist of a few Districts. Each Division is ordinarily under a Revenue Commissioner and the District under a Collector. Every District has a Board called the District Board for managing local affairs of an executive nature. This Board is composed of elected and nominated members, the former forming a majority. The Collector is the President of the Board and is assisted by a Vice-President, who is one of the elected members. All the routine work is done by the Vice-President. The functions, of this Board are to make new roads, repair old ones, plant trees, dig wells, build caravansaries, and to manage the *Primary Education of the District*, sanitation and such other works of public utility.

The finances of the Board are collected from special cesses or rates imposed upon the agriculturists. This is as

a rule, supplemented by contribution from the Provincial Government general revenues.

A District is divided into a number of Sub-Divisions ordinarily called Taluks, each Taluk having its own Board called the Taluk or Local Board, presided over by the Tashildar, the revenue officer of the Taluk. The constitution, function, finances, and procedure of business are identical with those of the District Board.

The conditions of the eligibility for election to all the Boards are identical and they are as follows :—

- (1) A candidate must be paying ten rupees or more as land tax to the Government or.
- (2) He must own landed property worth Rs. 1000, or
- (3) He must have received at least vernacular education up to the seventh standard or
- (4) He must be a privileged landholder.

Municipalities and Municipal Boards

Towns having a population five thousand or upwards have the right of a Municipality. The Board of the Municipality is constituted on the same lines as the Local or District Board, the members whereof being the residents of that Municipal jurisdiction.

The Municipal finances are realised by special taxes such as house tax, octroi duty, water cess, market fees, vehicles and such other minor items which the Provincial Government sanctions. The money thus collected is supplemented by government contributions and used for sanitation, medicine, roads, water conveyance and *education*.

Financial Administration

All the revenues collected in the form of general taxes everywhere in the country belong to the Supreme Government of India. The Government of India in preparing the imperial budget takes away from these revenues so much as is necessary for its imperial purposes such as for the Navy, Army and Administration. The residue is distributed among the several provinces *pro rata*. The Provincial Governments in their turn take so much as is necessary for their Provincial Administrative purposes and distribute the rest by way of contributions to their respective Districts and Local Boards and Municipalities.

Thus three administrative bodies deal with the finances of the Country—the Supreme or Imperial Government, the Provincial Government, and the District and Local and Municipal Boards.¹

The State Interference with the education of the country consists firstly in bringing all educational activities under the control of the imperial policy ; and secondly in offering advice to the different educational bodies through the political officers ; thirdly in maintaining a limited number of educational institutions ; and fourthly in bestowing grants, in-aid to private educational agencies under certain conditions. The imperial policy with regard to education is briefly this : that the education must be secular and must be strictly based on the principles of religious neutrality ; that in its application, it must be cosmopolitan, irrespective of caste colour or creed of the people ; that the general attitude of

1. Abridged from *Libert Courtenay : The Government of India*, pp. 144-155 ; 187-196,

The Imperial Gazetteer of India, pp. 298-304,

the Government ought to be that of a guide, giving great scope for and encouragement to indigenous effort.

The Imperial Government holds the "Education Member" of the Viceroy's Council responsible to see that all recognised public education in the country is made subject to this policy. He in turn holds the Directors of Public Instruction in different provinces responsible to carry out the same policy in all their respective administrations. The political officers on the other hand, such as the Governors of Provinces, the Commissioners of Circles the Collectors of Districts and the Tahsildars of Taluks, exercise their vigilant attention to see that all educational officers and educational agencies great and small conform themselves to the imperial policy. In this manner, the political officers together with the Departments of Education, help the State to discharge the first of its functions.

With regard to the second of its functions, the State relies upon the same political and educational officers, to offer the best advice to the various private educational agencies, in their efforts to disseminate education. Their advice is not confined only to private bodies, but it is also extended to State educational authorities.

The third and the fourth functions of the State mentioned above are most important of all; as they deal with the financial policy of the State. It was stated above that all the revenues of the country collected in the Districts pass through the Provinces to the Imperial Government; and that they come back the same path, in diminishing returns. A portion of the money that is allotted to the administration of the Imperial Government is spent (1) on the maintenance of

what are known as Government educational institutions, which are chiefly higher, professional, technical and special . and (2) for bestowing special " Imperial grants " for special education demanding urgent State help. In the same way a part of the money returns to the Province budgeted for the education of the Province. The Provincial Government hands it over to the Education Department of the Province. The Education Department administers this fund both for maintaining its own institutions and for aiding private institutions. Much of the financial administration in the Province devolves upon the District and the Municipal Boards to whom the Department of Education allocates certain specified funds. From these funds, reinforced by the special rates they are empowered to levy from land-holders, the Boards maintain their institutions which are chiefly primary schools, and also aid a limited number of private institutions within their jurisdiction.

In this way the educational policy of the country is closely allied with the imperial policy and both the political and the educational authorities help to carry out the policy.

Education Department:

Till now we have tried to show how the political administration of India is concerned with the educational administration, as if the two were separate. In reality, the Education Department which administers education is itself the political organ. The head of the Department of Education in any one Province is the final authority on all educational matters of that Province. Very few things pass beyond him. The Governor of the Province relies on him for carrying out the policy of the Government.

Education Department of the Government of India.

One of the Departments of the Government of India is known as the Education Department. This was created in 1910. At the head of this Department is the "Education Member," who is so-called, because he is one of the members of the Viceroy's Legislative and Executive Councils. Before 1910, this officer was known as the Director-General of Education, being the supreme head of the Directors of Education in nine different Provinces. The function of the Education Department of the Government of India is, however, not confined only to the control of education of the country. It also includes sanitation, local self-government, ecclesiastical matters, archeology and museums. The Education Member is assisted in his work by two Secretaries and an assistant Secretary. He is like neither the French Minister of Education nor the Commissioner of Education of the United States. His chief duty is to control the education policy of the country and to advise but not to administer or inspect education. He is more a political officer than anything else. He takes care that the Imperial policy of India is carried out in all educational activities of the country. He is appointed by the Secretary of State for India; his Secretaries are his nominees, but appointed by the Secretary of State on the recommendation of the Viceroy.

The Education Department of Provinces.

Each Province has an Education Department, at the head of which is a "Director of Public Instruction," appointed by the Provincial Government, to whom he is responsible for all the educational activity of the Province. Each Director has his office, doing mostly clerical work.

“ Each Department is subject to the government: and its operations are co-ordinated with the general policy of government. Subject to this condition, each Department under a Provincial Government advises as to educational needs, administers the funds allotted, inspects, examines, disburses grants-in-aid, frames rules and enforces them, prescribes curricula and maintains a few educational institutions.”¹.

The Director administers the Department with the aid of Inspectors and their staff, the professors of colleges and teachers of schools.

Inspection

The Director, in addition to the general administration and the office work, inspects colleges and so far as possible, samples of other kinds of institutions.

The Inspectors, who are all of Indian higher Education Service, inspect High Schools, training institutions and samples of other institutions within the area allotted to them. Assistant Inspectors of lower service of the same province inspect Middle Schools. The Deputy Inspectors who are in still lower service inspect Middle and Primary Schools and smaller training institutions. The Deputy inspectors are assisted by what are known as Sub-Inspectors who form the last link of the chain of the Inspecting Staff. In addition to these regular inspectors, there are also supervisors and sub-assistant inspectors making up a regular hierarchy of inspectors.

The Girls' Schools have inspectresses in most provinces. The schools for European children—rather the children of the Domiciled community, have separate inspectors. Of late the need for inspectors of a special kind has been found,

1. Sharp, H. Progress of Education in India, 1907-1912.

for technical and industrial institutions. The Mohamedan Schools have required special inspectors who have been supplied.

The amount of money that was spent on education from public sources, i.e. from Provincial revenues and Local and Municipal funds, in 1911-12 was Rs. 27,447,086 of which Rs. 4,774,890 was alone spent on Direction and Inspection, giving the ratio of 100 : 17·5. while the cost of direction and inspection to the total expenditure on education was 6 : 100.

At present there is a good deal of discontent with regard to the working of the whole Department. In the first place, the inspecting staff is not sufficient to meet the demand. Its cost forms only 6% of the total cost on education. but the difficulty of increasing it is easily seen, as it already absorbs 17·5% of the State's expenditure on education. Unless the State spends more money on education, an increase of the inspecting staff will mean a decrease of the funds spent on education proper. In India an inspecting officer can inspect about eighty to one hundred schools once a year; but at present the number of schools allowed him is many more than that number; consequently, the inspection is not efficient. Again, the inspectors, especially of the subordinate service, are spoken of as being of a very low type, the trained among them being an exception rather than the rule, that the method of inspection is unsatisfactory and that the inspection has been mostly an examination of what pupils know. Medical inspection is an innovation in a very few places.

Secondly, although the control of education is in the hands of the Government, and the political officers see that the policy of the Government carried out, is yet the Education Department itself gets very little encouragement from those officers. A greater and more intimate co-ordination between the educational and the political officers to promote education in the districts is urgently needed. Mere control without active co-operation is the worst form of government, whether political or educational.

Education Management.

Education in India is usually classified under two broad heads—Public and Private. “Public Education” is given in “Public Schools,” which are defined as institutions giving *secular* education and admitted into the State system, the other conditions of admission being that such institutions conform to the standard of efficiency prescribed by the government and follow an approved course of instruction. The significance of the term “public” seems to lie in the fact that the instruction given in those institutions is general and the institutions are open to anybody regardless of caste, color or creed and that they are supported wholly or partly from the funds raised among the people at large.

“Private” education is given in “Private” institutions many of which are intended to impart religious instruction of different kinds, and oriental learning, “and they give so little secular teaching that the State cannot take account of them.”¹

1. Nathan, R. *Progress of Education in India, 1881-1903*, p. 4.

The Public Education, which occupies our attention now, is under two different kinds of management :

- i. Public management,
- ii. Private management.

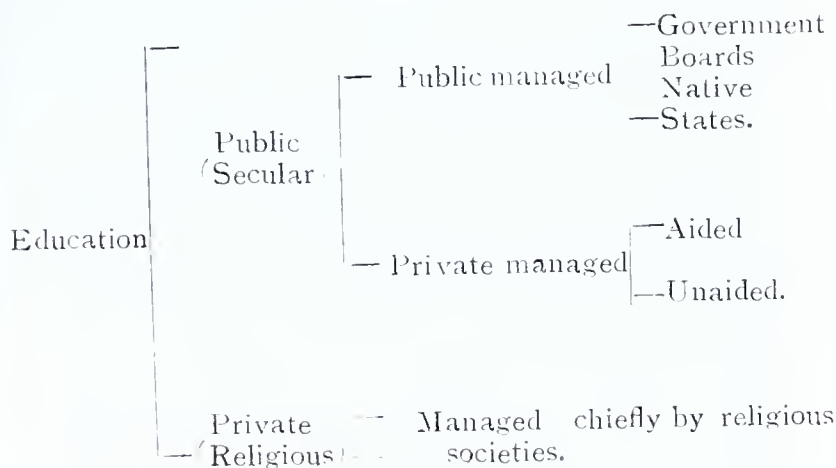
Under the " Public managed " institutions are those managed by

- i. Government.
- ii. Boards.
- iii. Native States ;

and under the " Privately managed " institutions are those called the

- iv. Aided and
- v. Unaided.

The kind of education given and the different managing bodies are shown in this diagram :



The distribution of the responsibility of educating the peoples of India among the various bodies of management mentioned above for the quinquennium 1907-1912, may be seen from the following statistics :

Total number of Public institutions for 1907-1912	136,332
---	---------

A. —Public Management

Those managed by Government	...	1,991
Those managed by Boards	...	29,266
Those managed by Native States	...	3,370
		<hr/>
Total...		34,627

B. —Private Management.

Those aided	...	82,469
Those unaided	...	19,236
		<hr/>
Total	...	101,705

Thus only a fourth of the total number of all institutions is under public management, the remaining three-fourths being taken care of by private bodies.

The following table shows the management of the public institutions by periods and makes it clear that the private bodies have from the beginning maintained four times as many institutions as the public bodies have maintained, and that it is only within a decade that that multiple has fallen by one.

Public Management.	1886-7	1891-2	1896-7	1901-2	1906-7	1911-12
Government ...	3,718	1,397	1,152	979	1466	1,991
Native State ...	...	2,248	2,731	3,610	3,136	3,370
Boards ...	15,917	17,534	18,403	17,661	24,255	29,266
Total ...	19,635	21,179	22,286	22,250	28,857	34,627
Private Management.						
Aided ...	57,530	60,480	63,955	62,747	75,608	82,469
Unaided ...	17,123	21,017	23,645	19,625	16,871	19,236
Total ...	74,653	81,497	87,600	82,372	92,479	101,705
Grand Total ...	94,288	102,676	109,886	104,622	121,336	136,332
Ratio of Public to Private (approx.)	1 : 4	1 : 4	1 : 4	1 : 4	1 : 3	1 : 3

Institutions under Public Management

(a) Government Institutions.

“Government,” says Sharp, “guides the policy and inspects, but does not own or manage colleges and schools.”¹

This is only comparatively true, for Government does own colleges and schools. But their number is very small, as it leaves the Provincial Governments and Private Agencies to manage their own educational affairs.

The Government institutions are those which are supported by the general taxes, which are set apart as expenditure on State education when the imperial budget is made annually. This is distributed over all the Provinces according to the judgment of the Supreme Council as to the needs of the several Provinces. They are for the most part institutions for imparting higher education and professional and technical instruction; or for the education of backward classes. Government also maintains some High Schools. These institutions are sparse, there being a High School in every District headquarters and a College of Arts in every Presidency town. The technical schools and colleges and training institutions are scattered in the country in places where they are mostly needed. The rules and regulations which govern these institutions are framed by the Supreme Government in conformity with the Imperial policy. The efficiency of these institutions is as a rule very high, and they stand as ideal institutions, the standard of which the Board Schools and institutions under private management are expected in due time to reach. The policy of all

1 Sharp, H. Qinq. Report, 1907-12, p. 13.

Schools, whether Government, Boards, or Private, is the same.

Local, District, and Municipal Board Schools

We have made reference to the fact that the District is the political unit of the Government of India. In educational administration also, a District is a unit. The District Board, which is the administrative organ of the District, manages the educational institutions of the District, extending its jurisdiction over all rural areas within. The money that is needed for the maintenance and management of these institutions is partly paid from the cesses (not the general tax) collected from among only the farmer class, and partly from the Provincial grants that are given for the purpose. A few large towns within a District have Municipalities which raise municipal taxes out of which they apportion a part for the maintenance and management of a number of educational institutions. The jurisdiction of the Municipal Boards is confined to the towns in which they exist.

“Generally speaking” observes Mr. Nathan, “the first duty of Local and Municipal Boards is towards *primary* education, and in several provinces precise rules are laid down as to the proportion of the income of the corporation which must be devoted to this object, or it is provided that until the due claims of primary education are satisfied, money may not be spent on secondary education.”¹

But the Local and Municipal Boards, chiefly the latter have transcended these limitations and acted on the principle

1. Nathan, R. Progress of Education in India, 1898-1903; IV Quinqu Report, p. 32.

that necessity is law and maintained a large number of educational institutions higher than primary schools. (Vide table page 82)

This procedure, however, has not been adopted in defiance of political authority, but on the other hand, these corporations have taken advantage of the political self-government and initiated and supported higher education as well. In addition to maintaining and managing schools of their own, the Local and Municipal Boards aid a number of Private institutions, over which they in return exercise a limited amount of control, chiefly inspection in accordance with the laws and regulations of grants-in-aid.

Management of Schools in the Native States

The Schools under the third type of Public Management are usually classed as the institutions of the Native States. Here the term "Native States" has a special significance. It does not mean the large Native States which manage their civil and educational administration, independently of the British Government, but a few small selected ones. They are those which are under the political supervision of the Government of Bombay, in the feudatory States of the Central Province, and in the Tributary States of Orissa in Bengal. "1

These States take advantage to a greater or less degree of the inspecting or directing agency of the Province with which they are connected, and hence are classified under the Public Managed institutions.

1. Nathan, R.: IV. Quinquennial Report, p. 32.

Institutions under Private Management

Among these, there are two kinds: (1) The aided and (2) the unaided. Of the aided institutions, there are in the first place, Foreign Missionary institutions. From the very dawn of educational activity in India Missionaries have played their part. In fact, one may say with justification that the educational progress of India at the present day would not have been what it is, had it not been for the fact that the famous minute of Macaulay of 1834 was written at the inspiration of Dr. Duff, one of the pioneer educational missionaries from Scotland. Not merely in the shaping of the government policy does the missionary contribution to the education of India consist. The missionaries maintain every kind of educational institutions in India, including the Arts Colleges of the highest quality, Secondary Schools, Primary Schools Industrial and Technical Schools, Training and Professional Schools, Boarding Schools. "Their efforts have been specially valuable," says the writer of the Fourth Quinquennial Report, "in that they have been to a considerable extent concentrated on the low castes, the aboriginal races and the female population, all of whom are educationally backward and are only reached with difficulty by the ordinary educational agencies."

None the less noteworthy is the second kind of aided institutions which are managed by the natives of India. These together with the unaided institutions under private management, coupled with the missionary institutions, as has been shown, form about seventy five percent of the total number of institutions for public education in the whole country.

The aided institutions, receive grants from the Provincial Councils, District and Municipal Boards. The rules of grant-in aid include both the conditions on which the aid is doled out, and the manner in which the amount given is determined. The Chief conditions of the aid are :

1. The Policy of the aided school must be in conformity with the imperial policy of Government in that it should give secular education.
2. The school must accept the curricula prescribed by the Government.
3. It must subject itself to Government inspection.
4. It must maintain both in administration and staff, certain prescribed efficiency.

As to the manner in which the amount given is determined, it was at first the "system of grants by results" borrowed from the English system in England. Experience proved in India, as it did also in England, that the system was faulty and even injurious and was displaced by another and more rational *system* of grant-in-aid based on considerations such as the needs and merits of the institution and the amount of private initiative it is capable of, and also the people for whom the institution is intended.

The unaided institutions include all kinds and grades of schools—colleges, high schools, primary schools. The chief reason for their remaining unaided is perhaps the fact that they are unable to fulfil the conditions under which the aid is served. There may be other reasons for their exclusion. They may fulfil the conditions of efficiency and yet wish to remain independent of government aid, fearing

government control. But the tendency of these schools and those which are called "Private" institutions intended for some kind of religious instruction or other, is "to enter the list of recognised schools and become public institutions under private management."¹

¹ Sharp, H. : IV Quinquennial Report, 1907-12, p, 13.

CHAPTER IV.

Primary Education.

The British system of Education in India is not a system but a number of systems. There are no fewer than nine different school-systems which administer elementary and secondary instruction, in different parts of the country. There are five different universities which control higher education in arts, sciences, and higher professional training in medicine, law, engineering, and teaching. There are again different kinds of training afforded in lower professional institutions in different provinces which are more or less allied to their respective different school-systems.

It would be a gigantic task if we should undertake to describe each of these systems. We shall, therefore, confine ourselves to a brief account of the main features of these systems.

Indian Educational systems are not only numerous, but also have been constantly changing. The changes have been great as well as significant, and they have been mostly for the better and in answer to the demand. While the central policy has remained unaltered, the details of method and administration are undergoing constant transformations. The description that follows is the description of the system as it exists at the present time.

Primary Education

Definition

Primary education was defined by the Indian Education Commission of 1882, as the instruction of the masses through the vernacular in such subjects as will best fit them for their position in life. It is imparted mainly in what are called vernacular Primary Schools. But a significant number of

pupils are given primary instruction in the primary department of Secondary Schools. The total number of pupils in Boys' Primary Schools in 1911-12 was 4,998,009, of whom 4,522,648 were in Primary Schools and 475,361 were in the Primary Department of Secondary Schools. Seven different school-systems out of the nine in India have a Secondary School-System which has a primary department, the two exceptions being the secondary school-systems of Madras and Central Provinces. (vide diagram at the end of the next chapter)

Primary School-System.

As each of the nine Primary School-Systems differs from the other, it would be best to take one which contains most of the common features for a model, mentioning at the same time some of the differences in the other systems. Such a one would be that of the Punjab, and is represented by the accompanying diagram.

Organisation

Ordinarily a primary school begins with an infant class or two. Then follow two or three 'standards, which together with the infant classes make up what is usually known as the Lower Primary Stage of Instruction. The next two upper classes constitute the Upper Primary or Higher Primary Stage, followed by two or three classes usually known as the Middle Primary Stage of Instruction.

The Primary School proper is confined to the Infant, Lower and Upper Primary classes. A great majority of Primary Schools are of this type. The Middle Stage of a Primary School or the Middle Vernacular School, as it is sometimes called is "a glorified Primary School" found only in some large villages. It continues the primary education of the boy for two or three more years and secures for him slightly advanced knowledge of the Vernacular literature of the Province, history, geography and science. A considerable number of pupils that pass out of the Middle Vernacular Schools get trained as the masters of primary schools. Some of these Middle Vernacular Schools, in fact, have elementary teachers training classes attached to them.

From the diagram it is also seen how the Primary school articulates with the secondary school. The articulation occurs in different provinces at different points of the primary school scheme. The diagrammatic scheme given at the end of the next chapter show these points of articulation in different provinces. It will be observed that these points are more than one even in the same province in some cases. A loss of a year or two and sometimes a longer period is inevitable for the boy who cuts across from a primary school into a secondary school scheme.

Primary School System			
Inf	Lower	Upper	Middle
Primary	Prim	School	

Secondary School System			
Inf	Primary	School	Middle
			School
			High
			School

English is medium of instruction in all Subjects.

English is medium of instruction in some Subjects.

English is one of the Subjects.

Each square represents one year.

Management of Primary Education

The management of all "public" education in India, as has been shown already, is divided among five different educational agencies, namely, the Government, Local and Municipal Boards, Native States under British Administration, Private Bodies aided and Private Bodies unaided.

The following table shows the distribution of the management of Primary Education.

Management of Primary Education. 1911-12.¹

120

Sources of Support.	Boys		Girls	
	Institutions	Pupils.	Institutions	Pupils
Public Management				
Government ...	505	25,773	569	41,810
Boards ...	26,115	1,564,306	1,749	86,952
Native States ...	2,889	176,770	275	21,708
Total ...	29,509	1,766,849	2,593	150,470
Private Management				
Aided ...	65,650	2,352,243	8,963	281,565
Unaided ...	15,533	403,556	1,330	33,459
Total ...	81,183	2,755,799	10,293	515,024
Grand Total ...	110,692	4,522,648	12,886	465,494

1. Sharp, H. Quinq, Report, 1907-12, Vol. II., pp. 20-22.

Summaries

- (1) Total number of all Primary
Schools 12,357
- (2) Total number of all pupils in Primary
Schools 4,988,142
- (3) Ratio of Public to Private Manage-
ment (by institutions) ... 21 : 79
- (4) Total number of all educational insti-
tutions in British India 136,332
Total number of all Primary Schools... 123,578
Ratio of all educational institutions
to primary schools ... 100 : 90
- (4) Total number of pupils in all insti-
tutions ... 6,128,725
Total number of pupils in all Primary
Schools ... 4,988,142
Ratio of pupils in all institutions
to pupils in primary school ... 100 : 81·4
i. e. 81·4 % of the schools population in British
India are in primary schools of whom 74% are
boys and 7·4% are girls.
- (5) The population of British India including that of
the Native States under British Administration
is given as follows¹ :—
Males ... 130,408,551
Females ... 124,960,002
Total ... 255,368,553

From these data, assuming that fifteen per cent of the population of a country are of school-going age we get the following results.

1. Sharp, H. Vol. II, p. 15.

The ratio of the total number of children that ought to be in Primary Schools to children who are actually in those schools is 100 : 12·5 and that the separate corresponding ratios are in the case of boys 100 : 23 and in the case of girls 100 : 2·5.

Conclusions.

Of the Primary Schools in British India, 79% are managed by private bodies, a considerable number of them being aided by the Government : 90% of all educational institutions are primary schools ; 81·4% of all the pupils in all educational institutions are in primary schools, of whom 74% are boys and 7·4% are girls, 12·5% of the children that ought to be in primary schools are actually in those schools, or 23% of boys and 2·5% of girls who ought to be in primary schools are actually in those schools.

Distribution of Primary Schools in the Country.

In 1912 there was one school for every 5·3 towns or villages in British India, varying from one for every 2·2 in Madras to one for every 14·2 in the Central Provinces. "This, however," says Mr. Sharp, "is no sure criterion of the distribution of schools, since villages differ in point of organisation, size and distance from one another."² The number of square miles served by a school, he thinks is a safer guide, and gives 10·2 for all India ranging from 3·4 square miles served by a school in Bengal to 50·7 in North-Western Provinces.

1. Sharp. H. Vol. I, p. 15, and Ackland, T. G. Report on the Estimated Age of Indian population, Census of India 1911, p. 36.

2. Sharp, H ; Quinq. Report, 1907-12, Vol. I, p. 106.

Whether we take the former computation or the latter, the result is equally unsatisfactory. For a child to walk over five villages to a school or cover a distance of ten miles to go to school, is equally beyond his ability.

Expenditure on Primary Education.

The expenditure on Primary education, as well as the other grades of education, is defrayed from the funds that accrue from "Public Sources" and "Private Sources." Under the caption of public sources come Provincial revenues or general taxes, local funds or special rates, municipal funds or municipal taxes; under the caption of private sources come the subscriptions and endowments. Fees paid by the pupils in India form a very significant portion of the educational budget, which may be rightly placed under the caption of private sources to distinguish the Government outlay on education. The following table shows the expenditure on primary education for 1911-12, and its sources.

Expenditure on Primary Education in 1911-12 ¹

1. Sharp, H. Quinq. Report, 1907-12, Vol. II., p. 35.

Schools.	Public Sources.			Fees.	Private Sources.	Grand Total.
	Provin- cial reve- nues.	Local Funds.	Muni- pal Funds.	Total Public.		
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Boys' ...	37,11,156	59,18,455	13,13,040	109,42,551	29,31,851	1,76,92,353
Girls' ...	8,17,611	4,85,022	3,81,384	16,84,017	9,46,636	27,63,692
Total...	45,28,767	64,03,477	16,94,424	12,626,568	38,78,487	2,07,26,045

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From the above data, we find that 61% of expenditure of primary education is met from the provincial or general taxes and special rates of the boards; 20% from the fees, and 19% from private sources.

In as much as the portion of the expenditure borne by the boards is collected from the farmer classes as special rates, it is unfair to include it under the grants made by the Government. Hence the above 61% splits itself thus : Government or Provincial revenues contribute 21% and the boards 40%.

Conclusions.

I. Of the total expenditure on Primary Education in British India,

Government bears	21% from general taxes
Boards bear	40% from special rates
Private bodies	19% from subscriptions and endowments
Fees furnish	20%
	<hr/>
	100%

Or, the Government bears 21%, the rest 79% being met by the people in one form or another.

II. The total expenditure on all education, from all sources,

Rs.

78,592,605 (a)

- (1) Of this the provincial revenues
and boards furnish ... 40,523,072 (b)
Of this latter the provincial re-
venues alone furnish ... 26,958,808 (c)
- (2) The total expenditure on primary
education from all sources ... 20,726,045 (a')
Of this the provincial revenues
and boards furnish ... 12,626,568 (b')
Of this latter the provincial re-
venues alone furnish ... 4,528,767 (c')

Conclusions.

From the above data the following very important conclusions may be drawn :—

- i. Total expenditure on all education from all sources to total expenditure on primary education from all sources. $\left. \vphantom{\begin{array}{l} \text{Total expenditure on all education from all sources} \\ \text{to total expenditure on primary education from all sources} \end{array}} \right\} = a : a' = 100 : 26$
- ii. Total expenditure from all public sources on all education to total expenditure from all public sources on primary education. $\left. \vphantom{\begin{array}{l} \text{Total expenditure from all public sources on all education} \\ \text{to total expenditure from all public sources on primary education} \end{array}} \right\} = b : b' = 100 : 30$
- iii. Total Government's expenditure on all education to total Government's expenditure on primary education. $\left. \vphantom{\begin{array}{l} \text{Total Government's expenditure on all education} \\ \text{to total Government's expenditure on primary education} \end{array}} \right\} = c : c' = 100 : 17$

It is manifest, from these figures, that in view of the comparative importance of primary education to the peoples of a country, we are driven to the conclusion that primary education is badly neglected. We recall in the first place that only 16% of the children that ought to be in school are in primary schools. Secondly *only* 17% of the Government's outlay on all education is devoted to primary education. Thirdly it is only when the boards put into the public exchequer a sum of money which alone forms 40% of the total expenditure on primary education, that this 17% is raised to 30%. Fourthly that this negligence in primary education is shared by Government as well as the private bodies, is borne out by the fact that the ratio of the expenditure on all education from public and private sources to the expenditure on primary education raises the above 17% to only 26%, and also by the fact that it is less than the other ratio namely 30%.

Teachers of Primary Schools.

The number of teachers in primary schools in 1912 was 171,359, giving one teacher for every twenty-nine pupils, on an average. Of these, 42,554, or one-fourth, are trained. In Board schools something less than half the teachers are trained, in aided schools less than one-sixth, in unaided schools less than one twelfth.

The Primary teachers are trained in two different grades of institutions.

i. Normal Schools; and ii. Lower Vernacular Institutions.

The Normal Schools receive candidates for training who have passed the middle vernacular standard (if such are available) and train them for the positions of assistant masters in the vernacular or primary department of Secondary Schools and headmasters of upper primary schools.

Those who have passed only the primary standard are trained Elementary or Lower Primary School teachers in three different kinds of institutions:—

- (a) in special classes attached to Normal Schools
- (b) in special schools of a lower grade
- (c) in certain select Middle vernacular schools, as apprentices.

Courses of Study or Subjects of Institution in Primary Schools.

The curriculum varies with different school-systems. The following is Mr. Sharp's summary of the courses. "The primary curriculum comprises vernacular reading, writing, and arithmetic, and a certain amount of mental calculation, which is much appreciated. Physical exercises are also

compulsory, save in Burma. Object lessons are almost everywhere given, drawing generally and other forms of manual instruction seldom. Lessons on nature study (centred round the field, the crops and the cattle), the study of the village map, the records of the village accountant, some form of simple mensuration, and the method of keeping and checking household or shop accounts are generally included in the curriculum, partly as an intellectual training and partly with a vocational object. Some very simple instruction in hygiene and science is frequently included in the general reading book or in the object lessons. Simple geography is almost always compulsory or an optional subject. Second languages are prescribed only in Madras, the Punjab and Burma. In Madras Schools, English which is very largely used in that Presidency, may be taught; in the Punjab, Persian is occasionally included in the course for rural schools : and monastic schools in Burma take Pali. Such is the main outline of study."¹

The curriculum thus sketched is organised to suit the different stages of primary schools in the following manner : (This is the Bombay scheme, with a few additions from other Provinces, and may be taken as a type for India).

Lower Primary Stage.

Reading	...	Departmental Readers, Grammar : Recitation of poetry.
Writing	...	Dictation and Spelling.
Arithmetic	...	Simple arithmetic, European and Native ; Compound Rules; easy mental arithmetic.

1. Sharp, H. Quing. Report, 1907-12, p. 125.

- Geography ... Of the village and the district : study of map : plan of the school houses, etc.
- Object lessons... On subjects treated in the reading book, with simple drawing; familiar animals, vegetables, minerals, and their products.

Upper Primary Stage

- Reading ... As above, but more advanced.
- Writing ... As above, but more advanced.
- Arithmetic ... English tables of weight, measures, etc. : vulgar fractions; rule of three and compound proportion; mental arithmetic involving the use of native tables.
- History ... History of the Province; general knowledge of India up to 1858.
- Geography ... Of the Province and of India in general. Map of India.
- Object lessons Plants, animals and natural phenomena, with simple drawing.

Middle Primary Stage

- Reading ... Departmental readers; Grammar and Etymology; manuscript reading; repetition of poetry; prosody.
- Writing ... Essay or report writing in current hand, with attention to handwriting, spelling, and punctuation.
- Mathematics ... Arithmetic and native accounts, Euclid. Book I.

History ... History of India ; some instruction in the system of Indian Government.

Geography... Geography of the world ; Elementary physical geography.

Sanitary Primer.¹

1. Nathan, R. Quing Report, 1898-1902, pp. 160-161.

Analysis of Time-Tables

The following shows the distribution of the hours of study in the highest class of a typical Upper Primary School in five Provinces.¹

1. Nathan, R. Quing Report, 1898-1902, p. 167.

Subjects	Hours of work				
	Madras	Bombay	Bengal	Punjab	Central Pro- vinces
Vernacular Language	$9\frac{1}{8}$	10	5	$7\frac{1}{2}$	$12\frac{1}{2}$
English	$9\frac{1}{8}$	...	...	...	...
Persian	...	...	...	$2\frac{1}{4}$	...
Arithmetic	$4\frac{1}{6}$	8	4	$8\frac{1}{4}$ (b)	$7\frac{1}{2}$
Geography	$2\frac{1}{2}$	6	3	$1\frac{1}{4}$	6
History	...	...	3	...	...
Science and Sanitation	...	3	3	...	...
Object lessons	...	...	3	$1\frac{1}{2}$	$1\frac{1}{2}$
Drawing	...	3	3	...	3
Physical Exercise	$2\frac{1}{2}$	3	3	3	$2\frac{1}{4}$
	$27\frac{1}{2}$ (a)	33	27	24	33

(a) In addition one and two-third hours weekly examination.

(b) Includes three and three-fourths hours mensuration.

The transition from a primary school to the various primary training schools enumerated on the previous page is shown by the following diagram.

I. Normal School

It will be seen from the diagram that a candidate on completing the Middle School and with the appropriate diploma or certificate enters the regular Normal or Training School, where he pursues his training for one, two or three years according as he enlists himself to the preparation for a post which, after his training, secures him a salary of Rs. 12, Rs. 15, or Rs. 20 to Rs. 25 a month. A number of candidates receive stipends during training and are consequently bound to serve Government or other agency which stipends them for a certain specified period of time.

The nature of the course which they take in Normal Schools is described by Mr. Sharp as follows : and this will apply to other inferior institutions as well, only the courses are relatively inferior.

“The instruction is given in the vernacular—for the teacher himself will instruct a vernacular school. As the previous education and intelligence of the pupils are altogether on a low level, the curriculum is simple. It largely aims at imparting the actual knowledge which will place the teacher on a somewhat higher level than the pupils of the highest class he will ordinarily be expected to teach. It also concentrates on the very subjects and books he will have to handle. Hence, on its general side, the course in all the provinces provides for further instruction in the vernacular language, arithmetic and simple geometry, history, geography, drawing, and drill. In several provinces a good deal of attention is paid to black-board work and to simple manual training, and the students of many institutions produce good raised maps and globes, which they take

back as a property to their own village schools. According as the primary school curriculum demands elementary science, agriculture or nature study, land measurement, the village map, simple accounts, the keeping of land records elementary hygiene and botany may be added. Some of the Madras Schools teach music; schools in Burma teach Pali; occasionally an oriental classics is added; and Bengal has permitted English as a subject in its training schools.

On the professional side there is the study of a simple work on school-management; and what is still more important there is the constant presence of the model school, which afford practice and demonstration." ¹

II. Lower Vernacular Training Institutions :

It will be seen from the diagram (p. 96) that transition to the three types of these schools may be made from any point in the upper primary stage. Of the three kinds, only the first, namely, the special classes attached to regular Normal Schools or Lower Normal Schools are spoken of in slightly favourable terms as to quality and efficiency. The other two kinds are very inferior institutions. They are ill-housed, and miserably staffed. In some of them the whole staff consisting of three men the first drawing Rs- 18 (or 6½ dollars), the second Rs. 10 (or 3⅓ dollars), and the third Rs. 8 (or 2⅔ dollars) a month! They are chiefly privately managed, but they are rapidly being taken over or replaced by government schools.

"The apprentice system consists in the placing of candidates for employ at selected vernacular middle schools where they can pursue their ordinary studies and also obtain

a certain amount of instruction in method and practical experience. The apprentice schools arose in response to the demand from time to time and were helpful in getting a cheap set of teachers in absence of regular Normal schools. They are being abolished."¹.

The number of training schools of all descriptions with the pupils in them in 1911-12, is given here.

1 Sharp, H: Quing. Report, 1907-12, Vol., p. 199

Province.	For Masters.		For Mistresses.		Totals.	
	Instit.	Pupils	Instit.	Pupils	Instit.	Pupils
Madras	64	2,829	21	444	85	3,273
Bombay	21	1,252	18	456	39	1,708
Bengal	212	3,526	15	191	227	3,817
United Provinces	116	1,125	18	161	134	1,282
Punjab	7	452	6	48	13	500
Burma	8	329	4	127	12	456
Eastern Bengal and Assam	55	1,412	1	22	56	1,434
Central Provinces	5	364	2	59	7	123
Coorg	1	21	...	...	1	21
N. W. Provinces	1	59	...	...	1	59
Total	490	11,369	85	1,508	575	12,673

1. Sharp, H. : Vol. II., pp. 262 and 263.

The Salary of a Primary School Teacher.

The average pay of a primary school teacher amounts to a little less than Rs. 10 ($\$ 3\frac{1}{3}$) a month. In privately managed schools in some provinces especially Bengal it ranges from Rs. 5.2 to Rs. 7 5. In many village and rural schools, a teacher being unable to run more than one class of boys, is assisted by a monitor, who is an elderly lad, and whose pay ranges from Rs. 2 to Rs. 4 a month. The average pay of a teacher in a Board School is Rs. 14, in an aided school Rs. 8, and in an unaided, a little over Rs. $4\frac{1}{2}$ a month. We have seen that the ratio of public primary schools to private primary schools is 21 : 79. Staffed with such poorly paid teachers, if the private agencies should be responsible for the 79% of the Primary Schools of the country, the quality of pupils turned out may be easily imagined!

There are some perquisites for primary teachers in some provinces. Some of them, as a survival of the old Vedic practice receive gifts in kind from their pupils or rather from their parents. This practice is in vogue only in Private institutions.

In most of the Villages of India, "The Village school is the outpost of civilization," and the village school-master is entrusted with the post-office work, which consists chiefly in selling postal stamps: and in receiving and despatching mails through the village post-runner. For this job- he is paid a trifle, Rs. one or two, which means a great deal for him. In some places this extra job brings him more than his salary and it necessarily brings with it the concomitant evil—namely, toomuch distraction from his legitimate duties.

In some provinces the exemption from the payment of fees for the schooling of the children of parent teachers is

another concession which redeems him from his degraded poverty. Finally, all government appointees, and most teachers under Board service have a title for old age pension to which they look forward with great hope and sense of comfort. In some Provinces, however, the Board teachers are expected to pay a monthly annuity towards their pension.

The prospect of the teachers in private institutions is not so happy. Proposals are in progress to institute "Provident Funds" to ameliorate the condition of this latter class of teachers.

Conclusions on Primary Education.

That primary education should be the immediate responsibility of the State was recognised in the Despatch of 1854. The Education Commission of 1882 showed that the promises and the expectations of the Despatch had not been realised and urged that the Government should devote their attention and revenues increasingly to the promotion of primary education as its duty. At the present day the same complaint is made that the promises of the Despatch of 1854 and the recommendations of the Commission have not been fulfilled. From the point of view of the number of pupils, the efficiency of the institutions, their distribution throughout the country, their comparative expenditure, their management, we may say that primary education is in a very deplorable condition and demands the sympathy of the Government and that this demand is urgent. There is no doubt that a great deal of the slowness in primary education is due to the general inertia of the common people. But the only remedy for this is an *aggressive* policy of the Government and not the regime of *laissez faire*. The common

Indian and for that matter any other man anywhere else is slow to see the value of education. He looks for the immediate value of life rather than the remote; and education does not yield immediate crops to him. The very name "compulsory education" implies that the ordinary man has to be compelled in the matter of education. India may present special difficulties for the institution of a universal compulsory primary education. But India is also a country which has special needs and makes special demands for compulsory education. It is a country where a clever rogue has preponderant advantages over the ignorant fool for the purposes of exploitation. When Gokhale advocated compulsory education, he did so not merely because he wanted to raise the intellectual level of the people, but more especially to equip the ordinary man, the villager as well as the city man, with sufficient means of self-protection against the ordinary and easily avoidable ills of life and against the torture of the money lenders and other exploiters. Perhaps the greatest argument in favour of compulsory education is that it will remove the mass ignorance which is the greatest obstacle to the stability of even a benevolent foreign government.

CHAPTER V.

Secondary Education.**Definition.**

The definition of Secondary education in India is very much simpler than that of primary : for it is simply "that which follows the Primary course."¹ In accepting this definition, we are spared from all the wrangling, and hot discussions, that have taken place for decades in Germany, France, the United States, and England, in fact in the rest of the educational world, over the settling of an adequate definition of secondary education !

Secondary School System.

A glance at the diagrams of school-systems of different provinces at the end of the chapter shows that in no fewer than seven out of nine different systems, the secondary education "is simply a prolongation of the primary stage, and the pupil proceeds to the secondary course after traversing the full primary course, and often without change of a school."²

The diagrams also disclose the fact that no two of the nine systems are alike. The main points of contrast are :—

- (a) the points at which transfer from the one to the other takes place.
- (b) the inclusion of elementary classes in the secondary institution.
- (c) the stage at which the study of English commences.

1. Sharp, H. : *Quinq. Report*, 1907-12. Vol. 1-, p. 71,

2. Nathan, R. : *Quinq. Report* 1867-1902. page 93,

There are also some very significant differences which affect the length of a boy's school life. For instance, the secondary school courses of the Punjab, Burma, Eastern Bengal, and North-Western Provinces last for ten years; the course of Madras lasts for eleven years, and those of the United Provinces and Bombay and Central Provinces (if the prerequisite primary course for the last two Provinces is included) last for twelve years, while the course of Bengal lasts for 13 years.

Secondly, the point at which the primary is articulated with the secondary is different in different provinces prolonging unduly the school life of boys and girls in some provinces.

Thirdly, the place where English is made the medium of instruction in some or all subjects is different in different provinces. The postponement of the English medium retards the progress of the pupils in the College studies where the standard of English knowledge is very much higher than that in the secondary school.

Organisation of the Secondary School

The section of the secondary school, (see diagram next page) below the high school stage is very much the same as the primary school, except that English is introduced as a subject at or below the middle stage. At the lowest extremity is an infant class or two. These are followed by three or four classes or standards, which together with the infant classes make up the lower or Primary stage of a secondary school. The next step is the Middle School, which consists of two, three, or four classes. At or below the middle stage. English is introduced as a

Primary School System

Inf	Lower Primary	Upper Prim	Middle School
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Secondary School System

Inf	Primary School	Middle School	High School
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English is medium of instruction in all Subjects.

English is medium of instruction in some Subjects.

English is one of the Subjects.

Each square represents one year.



subject. Wherever English begins as a subject below the middle stage, it is made the medium of instruction in *some* subjects during the middle stage. Topping the Middle School is the High School which consists of two, three or four classes. All through the High School, in every province, English is the medium of instruction in *all* subjects, except of course, the vernacular or the classical language which may be taken as an optional or a compulsory second language.

Management of Secondary Education

The management of secondary education of the country rests with Government, Boards, Native States, Aided and unaided Private Agencies. The following table shows the share of the responsibility that each of these bodies undertakes.

P. T. O.

Management of Secondary Education 1911—12 1

1. Sharp, H. Vol. II. pp, 20.22,

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Sources of Support.	Boys.		Girls.	
	Institutions	Pupils.	Institutions	Pupils.
Public.				
Government	343	81,623	37	4,130
Boards	1,206	176,004	14	1,696
Native States	174	19,567	2	62
Total	1,723	277,194	53	5,888
Private.				
Aided	3,166	425,745	414	42,170
Unaided	985	171,279	29	2,094
Total	4,151	597,024	443	44,264
Grand Total...	5,874	874,218	496	50,152

Summaries.

(1) Total number of secondary schools	6,370
Total number of pupils in secondary schools	924,370
(2) Ratio of the Public to Private Management (by institutions)	29 : 71
(3) Total number of all educational institutions in British India.	136,332
Total number of all secondary schools in British India	6,370
(4) Ratio of all institutions to secondary schools	100:4.7
(5) Total number of pupils in all institutions	6,128,725
(6) Total number of pupils in all secondary schools.	924,370

(7) Ratio of pupils in all institutions to pupils in secondary schools is 100:15.1 i. e., 15.1% of the school population in British India are under secondary instruction, of whom 14.1% are boys, and 1% are girls.

Thus, of the secondary schools in British India, 71% are managed by private bodies, most of which receive government aid; 4.7% of all educational institutions are secondary schools; of all the pupils in all educational institutions 15.1% are under secondary school instruction of whom 14.1% are boys and 1% are girls.

Expenditure on Secondary Education 1

1. Sharp, H. Vol. II. p. 35

Schools	Public Sources.			Fees	Private sources	Grand Total
	Provincial Revenues	Local Funds	Municipal Funds	Total Pub. sources		
Boys'	Rs. 34,57,305	Rs. 11,21,661	Rs. 6,57,734	Rs. 52,36,700	Rs. 96,83,458	Rs. 1,81,77,350
Girls'	8,23,800	16,604	86,212	9,26,616	8,42,339	26,11,375
Total	42,81,105	11,38,265	7,43,946	61,63,316	40,99,531	2,07,88,725

Summaries

(1) Of the total expenditure on secondary education the share of responsibility of the several bodies reduced to percentages will be :—

Government or Provincial Revenues, ...	20.5%
Local and Municipal Boards ...	9.0%
Fees	50.6%
Private subscriptions, etc. ...	19.9%
	<hr/> 100%

Conclusions

I. Of the total expenditure on secondary education the Government spends (from provincial general taxes) only 20.5%; the rest 79.5% is met by the people in one form or another, a great part of it (50.6%) accruing from fees.

Rs.

- II. 1. The total expenditure on all education from all sources... 78,592,605 (a)
 Of this, the provincial revenues and Boards furnish ... 40,523,072 (b)
 Of this latter, provincial revenues alone furnish ... 26,958,808 (c)
2. The total expenditure on secondary education from all sources ... 20,788,725 (a₁)
 Of this provincial revenues and Boards furnish ... 6,163,316 (b₁)
 Of this latter, the provincial revenues alone furnish ... 4,281,105 (c₁)

From the above data, we draw the following conclusions :—

- i. Total expenditure on all education from all sources to total expenditure on secondary education from all sources. } $= a : a_1 = 100 : 26$
- ii. Total expenditure from all public sources on all education to total expenditure from all public sources on secondary education. } $= b : b_1 = 100 : 15$
- iii. Total Government's expenditure on all education to total Government's expenditure on secondary education. } $= c : c_1 = 100 : 16$

Comparison of Expenditure on Primary and Secondary Education

In the discussion of the expenditure on primary education we found the ratio of expenditure on all education from all sources to the expenditure on primary education from all sources was as 100 : 26; in the case of secondary education we find the same ratio. So the general tendency is that secondary education is given as great a prominence as the primary education. That the Government also looks upon secondary education with favour is borne out by the second item of comparison, namely, the ratio of Government's expenditure on all education to the Government's expenditure on secondary education is as 100 : 16, which is only very slightly different from the corresponding ratio in the primary education, which is 100 : 17. The third item of comparison is, however, significant of the encouraging fact that the District Boards favour primary education, although the people clamour for secondary education, and the Government

acquiesces. For we find that while the ratio of the expenditure from all public sources (including Government and Boards) on all education to the expenditure from the same sources on primary education is 100:30, the corresponding ratio for the secondary education is only 100:15.

Courses of study and subjects of instruction in Secondary Schools.

It has been pointed out that a secondary school has three distinct departments or stages: the high, the middle and the primary. The curriculum of the primary department of a secondary school is almost identical with that of the vernacular primary school, which we have already described in connection with primary education. Here we shall confine ourselves to the description of the curricula of the English Middle School and the English High School, which are the two other departments of a secondary school. We omit also the description of the curriculum of vernacular schools whose figure we have included, under secondary education, following the practice of the writers of the quinquennial reports; for, that description is already given in connection with primary and middle schools.

The Courses of study in English Middle Schools.

The English Middle School may exist by itself or in connection with the Primary School below and the High School above; but the curriculum is almost the same in either case. The number of English Middle Schools which existed by themselves in 1911-12, was 2,464, as against 1,219 which is the number of High Schools, a great majority of which include the English Middle department.

Two factors among others, influence the variation of the curricula of English Middle Schools, throughout the country. In the first place, the number of High School classes above the Middle School, varies with different school systems and this fact demands a variation in the standard up to which Middle English course extends. Secondly, the curriculum of the self-terminating English Middle School varies from that of the English Middle School which is part of a secondary (high) school, inasmuch as the latter Middle School prepares its pupils for its High School, and has consequently to adjust its curriculum to a considerable extent to suit the requirements of the High School.

The chief subjects, commonly taught in an English Middle School are :—

English.

A vernacular language, or any classical language, Occidental or Oriental.

History.

Geography.

Arithmetic, with or without Geometry, Algebra and Mensuration.

Elementary Science—Chemistry, Physics or Hygiene and Sanitation.

Drawing.

All these subjects are by no means compulsory in all schools; the first five may be said to be compulsory; the last two are optional in some schools, and compulsory in others.

English is the medium of instruction in such subjects as will not allow of their treatment in a vernacular language. It is not infrequent to find teachers, who have no command of

English, resort to a mixed language with a few English nouns and verbs, coupled with vernacular words of other parts of speech to make up sentences.

Curriculum of the High School.

Speaking of the curriculum of the High School department of Secondary Schools, Sharp says: "The secondary course in India has in the past been ruled by the concluding external examination. There is a tendency on the part of the parent and of many teachers to insist that the whole course must be shaped to this end from the beginning. The universities have framed the matriculation as a test of fitness for admission to their course. Considerations of a wider training have been limited to the primary and middle stages. After many years of experiment and comparative failure, several administrations have now succeeded in prescribing schemes of study which have wholly or partially superseded those presented for the university examinations."¹

Following Sharp's scheme, we may divide the subject of curricula into two main heads:

I. There are the university matriculations which still direct the course in the highest classes for the majority of pupils.

II. There are also the alternative "leaving tests," which are of two kinds:

- (a) Those which are intended as a test of general training leading on in Madras and the United Provinces to the university or to employment, and in Bombay to employment, but not to university.

- (b) Those which are intended for special purposes.

1. Sharp, H.: *Quinq. Report*, 1907-12, Vol. I, p. 37.

I. Courses of Study for the Matriculation of Different Universities 1.

University	Compulsory Subjects.	Optional Subjects.
Calcutta ...	English Mathematics A classical language A Vernacular Language	Any two of:— History Geography Elementary Mechanics. Additional Classics Additional Mathematics.
Bombay ...	English A Classical Language A Vernacular Language Mathematics History and Geography Elementary Science— chemistry and astro- nomy.	
Madras ...	English Mathematics Physics and Chemistry History and Geography	A Classical Language or a Vernacular „ or a Foreign „
Punjab ...	Either i. <i>Arts</i> : English A Classical Language Mathematics History and Geography	Any one of :— A Vernacular Lan- guage Science Drawing A Second Classical Language Physiology and Hygiene

I. Courses of Study for the Matriculation of Different Universities 1 (*Contd.*)

University	Compulsory Subjects.	Optional Subjects.
	<p>Or</p> <p>ii. <i>Science</i> :</p> <p>English</p> <p>Physics and Chemistry</p> <p>Mathematics</p> <p>History and Geography</p> <p>Or</p> <p>iii. <i>Oriental</i> :</p> <p>A Vernacular Language</p> <p>A Classical Language</p> <p>English History and Geography</p>	<p>Any one of :—</p> <p>Agriculture</p> <p>Drawing</p> <p>Botony and Zoology</p> <p>Physiology and Hygiene</p> <p>Any one of :—</p> <p>Mathematics</p> <p>Persian</p>
Allahabad	<p>English</p> <p>Mathematics</p> <p>History and Geography</p>	<p>Any one of :—</p> <p>Drawing</p> <p>Physics and Chemistry.</p> <p>Agriculture with Surveying</p> <p>A Classical Language</p> <p>A second Classical Language</p> <p>A modern European Language</p> <p>An Indian Vernacular.</p>

It will be seen from the table above that the High School courses lasting from two or four years and carrying the successful candidates through the matriculation to the university, are almost entirely general in character. English, a classical language, a vernacular language, mathematics, physics and chemistry, and history and geography, are the six stock subjects of matriculation of all universities, which a very great majority of students, if not almost all, make up from the compulsory and elective groups.

II.. (a) The Alternative Leaving Tests

The second type of courses, which we mentioned above, usually go under the title of School Final Courses. These courses differ very widely with different provinces. Most of them are still in a transitional stage. The Madras, Bombay and the United Provinces schemes have attained some degree of popularity and perfection; and of these we may take the scheme of Madras as being the type.

The subjects are grouped in three divisions,, known as A. B. and C.

A	B	C
<ol style="list-style-type: none"> 1. English 2- Vernacular Composition and Translation 3. Elementary Mathematics 	<ol style="list-style-type: none"> 1. Geography 2. Indian History 3. Elementary Science 4. Drawing 5. Physical Training 6. Domestic Economy and Needle work (for girls) 	<ol style="list-style-type: none"> 1. Elementary Mathematics and Science 2. Algebra 3. Geometry 4. Physics 5. Chemistry. 6. Botany. 7. English History 8. Classical & foreign vernacular languages. 9. Commercial subjects. 10. Shorthand. 11. Typewriting. 12. Book-keeping 13. Commercial Arithmetic 14. Geography. 15. Agriculture 16. Music 17. Needlework 18. Dressmaking 19. Lacemaking etc., etc., etc.,

No subject is compulsory, but it is expected of all schools to take A and B groups and one or more subjects in the C group.

An annual public examination is held in the subjects of the A group. There is no such examination in the subjects of the B group, owing to the impossibility of fixing the standard which is required to enter any career. "The C. subjects are indefinitely numerous. They include all those subjects, proficiency in one or more of which is necessary for entering the university, a technical institution or business; or is recognised as forming part of a good school education. Since heads of colleges, officers of government, and others require information as to the progress made by a pupil who claims to have to some extent specialised in any of these subjects a public examination is held in them."

"With a view to correcting the prevalent view of school work as a mere preparation for examination and to securing continuity throughout the school course, the scheme provides for the entry in the certificate of marks granted in school in all subjects taken up for not less than two terms in each of the higher forms; (a term is equivalent to one-half of a school year) and this is the only evidence of a pupil's progress in the B subjects. The certificates are completed by the entry of the marks obtained in the A and C subjects in the public examination for which pupils can only appear if considered fit. The certificates do not contain any statement that a pupil has or has not "passed" the public examination."¹

1. (Extracts from Report of Director, Madras, Sharp. H. Quinq. Report, Vol. I. pp. 97-8).

II. (b) **Special School Final Courses**

The special School Final Courses need not be described fully here ; for they exist only in Bengal. They are in fact the B and C groups of Madras amplified, and special arrangements are made in the matter of institutions to give the best training in them. The course is designed as a preparation for technical studies.

Programme of Work in a High School towards Matriculation

The programme of work for the School Final course cannot be given as it differs widely with different institutions but that of the matriculation is the following :—

P. T. O.

Programme of work in a High school per week in hours ¹

1. From Nathan, R. Quinqu Report, 1897-1902, Vol. I, p. 117.

Subject	Madras	Bombay	Bengal	United Provinces	Punjab	Lower Burma	Central Provinces	Assam
English ...	9	10	9½	12	12	5¼	12	9½
Classical								
Language ...	5 (b)	5	4	5 (c)	5 (a)	3¾ (b)	3½	3½
Vernacular								
Language ...	5	...	1	1	(d)	...	...	1½
Mathematics...	6	4	6	6	9	6¼	5½	5
History &								
Geography...	5	5	5	6	6	8¼	4¾	4½
Science ...	4	4	1	5 (c)	(d)	1½	...	½
Drawing ...	1	...	2	...	(d)	...	1½	1
Total ...	30	28	28½	30	32 (d)	25	26⅔	25½

- (a) Science five hours alternative with this subject
- (b) Classical or vernacular language.
- (c) Science is alternative with a classical language
- (d) In addition four hours for either vernacular language, science or drawing.

The Training of Teachers

Teachers of secondary schools are trained in both training schools and in training colleges. The teachers trained in the former usually teach the lower departments of secondary schools, the positions in the upper department being open only to the graduates of the training colleges. There are twelve training colleges in British India, nine of them being maintained by the Government. The total number of students, both male and female, in the twelve colleges for 1911-12 was 552.

The qualifications for admission into these colleges vary with different provinces. In the majority of cases, a matriculate, an intermediate, a Bachelor of Arts, and a Master of Arts. are all admitted to the same training colleges and are trained uniformly. This practice is most unsatisfactory as the difference in the mental equipment between a matriculate and a graduate of the university is very great. This gives very little encouragement for the men of higher mental calibre to enter the teaching profession. It puts both the lower and higher men at a very great disadvantage. This bad practice is, however, slowly breaking down; and the colleges are contemplating taking in only the graduates. In Madras (Saidapet) the training college has two separate departments, one for the undergraduates and the other for the graduates of the university, including the Bachelors and Masters.

As a rule, students receive stipends during their training, either by the Government or a private educational agency to which they are bound for service for a specified time. The stipends include the tuition fee, and provide sufficient means

of livelihood during the course. The length of the course in the colleges formerly used to last for two years : now it is becoming a year's course. The course consists of theoretical and practical training. The programme of courses of the Madras Teachers College is supposed to be the best in the country, and it is as follows :—

Courses of Study for the L. T. Degree in Madras.

I. Theory and practice of Education.

A. The elements of human physiology with special reference to the nervous system and the organs of sense and to physiological stages of development during childhood and youth. School hygiene, including lighting and ventilation of school rooms, school furniture and its arrangement, detection of physical imperfection and of ill-health and measures to be taken by the teacher in typical cases. Fatigue: signs of and means of avoiding over-fatigue. Physical training, gymnastics, drill and outdoor games; how far these are a remedy for mental fatigue.

B. The elements of psychology with special attention to the stages of mental development, the training of the senses, the nature and conditions of attention and interest, the use of memory and imagination in education, the theory of apperception, the five steps in teaching method. The cultivation of the feelings, the will and the moral intelligence. Theories of punishment. School discipline, its aims and methods. Analysis of habit and character. Development of *esprit de corps*. The cultivation of such habits as diligence, accuracy, truthfulness and politeness.

C. The nature of knowledge, knowledge and language. The nature of judgment, and types of judgment, the modes

of reasoning, deductive and inductive. Definition, classification, and explanation. Specific teaching methods; e, g., expository, catechetical teaching, experiment. Classification of subjects usually taught in schools with reference to their educational and practical value, the drawing up of curricula and of time-tables. Correlation of studies. Planning courses of lessons and of individual lessons, and sections of lessons. Notes of lessons. Classification of pupils according to general progress or progress in separate subjects.

D. Methods appropriate to the teaching of :—

1. English
2. One of the following groups of subjects :—
 - a. All subjects to young children
 - b. Mathematics
 - c. Physics Science
 - d. Natural Science
 - e. History and Geography
 - f. One language other than English

The Syllabus under D may be prescribed by the Syndicate of the University as necessity arises.

II. Practical training including instruction in school management ; and practice teaching.

From a personal experience of training in the Madras Teachers' College in the graduate department, we may say that the quality of the training is little better than that afforded in a good normal school. Principles of Psychology are taught from one single text-book (Sully); Quick's "Educational Reformers" or Oscar Browning's "Theories of Education," complete the studies in the history of education; Garlick's or Boardman's "Methods of Teaching" are

the guiding text-books on methodology. Experimental Psychology, Educational Psychology, Experimental Education, Vocational Education, Educational Sociology, Educational Administration, Philosophy of Education, or any of the more fundamental education subjects are conspicuously absent from the training course. This is mainly due to the fact that the course of training is of one year's duration. The training, however, is useful to the head masters of secondary schools and the inspectors of schools of all grades.

Conclusions on Secondary Education

The secondary education in India, as a system, has a few excellent features. As compared with the German and French secondary school systems, it is more democratic. The Indian poor boy has easier access to a High School in India than the German poor boy to a Gymnasium, Realschule or an Ober-realschule, and the French poor boy to a Lycee or a Communal College. Secondly, the introduction of the Alternate Courses and the School Leaving Certificate scheme, have emphasised the practical side of education. They afford great scope for choice of subjects. Further the general education that obtains in a High School is sufficient for a boy to pursue with advantage professional courses, which are offered outside the secondary schools. Different courses themselves are designed for three classes of students :

- (1) Those who wish to continue their studies in the college towards a bachelor's degree in Arts or Science;

- (2) Those who wish to enter into clerical work immediately after the termination of their secondary education ;
- (3) Those who wish to take up professional courses in professional colleges and schools.

While the system is free from the scare of examinations yet the students who go to the colleges will be thoroughly tested. Like the Gymnasium and the Lycee, the Indian secondary school has the infant and the elementary classes attached to it, so that a boy may have his complete education up to the college in the same institution. Just as the secondary school was the dominate educational institution in most countries " until the middle of the nineteenth century, more influential in contributing ideas and shaping policies than schools either preliminary or subsequent to it " ¹, so the secondary school in India will be an institution, during this present stage of educational transition, wherein the future educational policy of India may be developed.

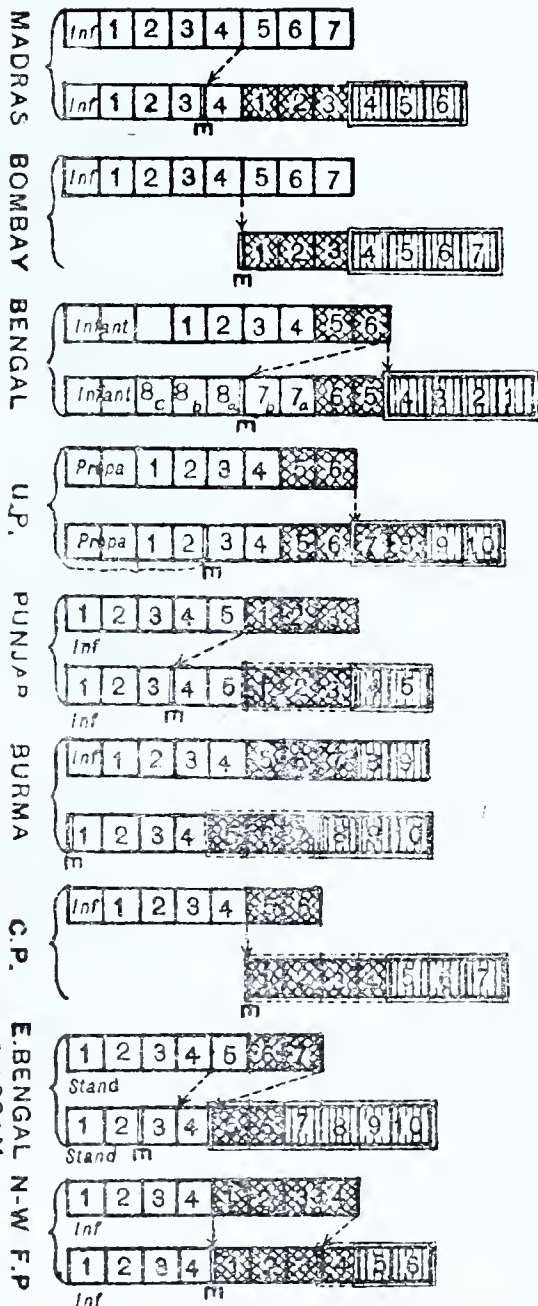
The defects of the secondary school system in India are those which are due to the general defects of the whole educational scheme, and to the conditions of the country and people. In the first place, the definition of secondary education in India, namely, " the prolongation of the primary education " cannot be accepted as intelligent or adequate. Secondary education in India is hardly a training for life. In no sense it leads to professions, but the training it gives while the student is in a secondary school is scanty. The student is not able to discover himself in a secondary school.

1. Monroe, Paul : Principles of Secondary Education n. 1.

It is not based on the considerations which affect his psychological transformations which take place in the adolescent period of life. There is no specified entrance age or exit age. It is not based either on the interests and abilities of the youths. Least of all is secondary education in India a preparation for social efficiency.

In the second place, there is a great dearth of trained teachers in this most important branch of education. Thirdly there are no general manual training or industrial courses within a secondary school.

Most of these defects are said to be due to lack of funds; but a number of them may be removed without increasing the educational budget. A complete reorganisation of the secondary schools based on the principles of the European and American schools, is urgently needed. Conditions in India undoubtedly differ from those of other countries: but to understand those conditions experimental investigations have to be made. It is only when the Government itself takes greater care of secondary education, that such investigations will be successful and the reorganisation of secondary schools becomes possible.



Vernacular
(Elementary).

Secondary
(English).

Vernacular
(Primary).

High and Middle
(English).

Middle
(Vernacular).

High and Middle
(English).

Middle
(Vernacular).

High and Middle
(English).

Middle
(Vernacular).

High and Middle
(English).

High and Middle
(Vernacular).

High and Middle
(English).

Primary and
Lower Secondary
(Vernacular).

High and Middle
(English).

Middle
(Vernacular).

High and Middle
(English).

Middle
(Vernacular).

High and Middle
(English).


Each square represents one year.

KEY TO THE DIAGRAM.

E ENGLISH BEGINS

 PRIMARY SCHOOL

 MIDDLE SCHOOL

 HIGH SCHOOL

 ENGLISH USED AS MEDIUM OF INSTRUCTION

 ENGLISH USED AS MEDIUM OF INSTRUCTION
IN SOME SUBJECTS



CHAPTER V.

College Education

History.

The History of College education in India is significant for several reasons. In the first place it is this grade of education to which the missionary, the private indigenous and State energies were first directed. It is, again college education that has demanded the most careful statemanship for its conduct. It is also the college education during the pursuit of which the temperament, the ideals, and the outlook on life, of the average educated Indian are largely formed. Finally, it is the College education which will help to decide the future of India.

The political peace which was ushered into Bengal in the latter half of the eighteenth century gave the people an opportunity to bestow their attention on civic development. The missionary propaganda had hit upon higher education as one of the surest means of bringing about the Kingdom of God, inasmuch as the missionaries thought that if a small number of the best of the nation are won over they would themselves leaven the mass. To rule and administer a great continent a handful of Englishmen was not enough. The British Government wanted natives of considerable learning to assist them in the administration. A few highly educated natives were in more urgent need than the superstitious and ignorant mass newly initiated into the mysteries of the three R's. The whole array of princes, noblemen, and landed gentry and other rich classes longed to get an insight

into Western learning which had made their conquerors so great in the history of the world. Last, but not least of all, was a class of people—the present middle class—who had been denied education by the priestly class, and whose attempts at educating themselves had been disturbed by political unrest. They now rushed to the forefront and left no stone unturned to get the best and the highest education they could possibly get under the benign government of Great Britain. These strong forces working among the most influential communities of the land, drove them to the necessity of founding colleges and other institutions of higher learning.

The beginnings of college education were confronted with the question of the material and medium of instruction. A severe controversy arose between the orientalist and anglicists, the former advocating that oriental learning through the oriental classics was best suited to the people, while the latter being more experienced, pleaded for European literature and science as the only way for progress. As we have seen, the famous minute of Macaulay and the subsequent despatch of Lord William Bentinck in 1834 decided the controversy in favour of the use of European knowledge and English as the material and medium of instruction respectively.

From 1782 when Warren Hastings established the first college in Calcutta, down to 1854, colleges were started in rapid succession in the presidency towns of the country. Enlightened Indians, adventurers, missionaries, individual Englishmen, and the Government, all contributed to the rise of colleges. The following table shows the number of Colleges that came to existence during the period.

Colleges in India 1782-1854

Provinces		Arts	Medical	Engineering
Bengal	...	15	1	...
United Provinces	...	4	...	1
Bombay	...	4	1	1
Madras	...	3	1	...
Total	...	26	3	2

Founding of the Universities

From 1813 or rather 1823 when State interference in Indian education began up to 1864, the attention of the Government was directed to college education. But in neither the government nor private colleges was there any common standard reached by the students. Further, there was no central head over the several colleges, each college being more or less autonomous. This state of affairs was corrected by the Despatch of 1854, which authorised the founding of three universities, one in Calcutta, one in Madras, and one in Bombay. The causes that led to, and the function of, the universities then as now, are expressed in the following statement taken from the Despatch of 1854.

“The rapid spread of a liberal education among the natives of India (since that time), the high attainments shown by the native candidates for government scholarships,

and by native students in private institutions, the success of the medical colleges, and the requirements of an increasing European and Anglo-Indian population, have led us to the conclusion that the time is now arrived for the establishment of universities in India, which may encourage a regular and liberal course of education by conferring academical degrees as evidence of attainments in the different branches of Art and Science, and by adding marks of honours for those who may desire to compete for honorary distinction.”¹

Lord Curzon's University Reforms of 1904.

In obedience to the injunctions of the Despatch of 1854 the existing colleges in each province were affiliated with its university. Similarly the later universities of the Punjab, and Allahabad, started in 1882 and 1887 respectively, secured the affiliation of the colleges in their respective provinces. From 1854 to 1904, the function of an Indian university was to prescribe certain courses of studies for different examinations, to hold the examination in those subjects. The university had no control whatever over the colleges, the method of instruction, the quality or the staff, the conduct of the students, buildings or any other thing that pertains to a college. Furthermore, the university imposed no strict conditions of affiliation. Many serious consequences ensued from such an unsatisfactory state of conditions.

The quality of the university graduates was very low and it varied also from the best to the worst. Severe as the examination was, it could not test whether the successful candidate was going to be a useful citizen of the country or not. Colleges manufactured candidates by the

1, The Educational Policy of the State in India, p, v.

thousands and the universities hall, marked them 'graduates.' but the employers did not find places for them and very often when there was a place, the practical usefulness of a 'graduate', was seriously doubted. Consequently the number of unemployed and cheap graduates increased, and the inevitable result was dissatisfaction leading to political unrest. Lord Curzon's reforms were an attempt to secure the control of the Colleges for the universities directly and for the government indirectly, so that the students might be watched and cared for, more than before both in the colleges as well as outside. With the object of bringing the colleges under an organised control, Lord Curzon directed his attention first to the university constitution of the Senates as they existed. The following table shows the nature of the reform in the number constituting the Senates :—

The Senates

Before 1904			Under the Act of 1904				
	Ex-Officio Fellows	Ordinary Fellows	Ex-Officio Fellows	Ordinary Fellows	European	Indian	
Calcutta	...	9	181	10	84	+1	+3
Bombay	...	10	296	5	100	+1	59
Madras	...	8	198	6	70	36	34
Punjab	...	41	136	3	75	35	+0
Allahabad	...	12	112	4	75	39	36

Besides reducing the constitution of the senates, and securing a greater representation from the natives, this reform overhauled the whole working of the universities. The election and the function of the fellows were clearly defined. With regard to the Faculties, Science was added as a new faculty at Calcutta, Engineering and Science were combined in the Punjab, while Engineering was abolished in Allahabad. Madras and Bombay experienced no change in this respect. The Chief changes in the Syndicates were: a more equitable representation of all faculties on the syndicate of each university; and a greater representation of the principals or professors of affiliated colleges in the membership of a syndicate

Lord Curzon's greater reforms were directed to the constitution and working of the colleges. They may be brought under the following heads: (1) inspection of the colleges; (2) residence of students; (3) exclusion of the non-collegiate students from the university examinations; (4) recognition of schools and the exclusion from matriculation of school pupils who do not come from recognised schools; (5) age of admission to the matriculation examination.

1. Inspection of Colleges.

The University Act of 1904 empowered the universities to inspect the colleges affiliated with them. The affairs of the colleges in which the universities could interfere are: the constitution of the governing body, the qualifications of the teaching body, the premises and equipment, the residences of the teaching staff, the financial resources of the colleges, any undue competition in respect of fees, and any

injurious effect which a college may have upon the interests of education or discipline. Government colleges, as well as aided and unaided colleges are subject to this kind of inspection. The Government holds the universities responsible for seeing that the colleges are kept in a state of efficiency, and also empowers them to give an ultimatum to the colleges to rectify any defects which they may discover in the course of their inspection.

2. Residence of Students.

The residence of students in hostels, dormitories, and student messes had been in vogue from the early nineties; there was no regulation prescribing whether or not a student should stay in a hostel. Further, many of the student messes in the college towns were very unhealthy and harmful to the life of a student. There was an increasing desire on the part of the parents to secure the best accommodation possible for their means when they sent their sons out of their own towns to the centres of college education. The number of boarders in the hostels was increasing every year. In 1896, one student in every nine resided in a hostel; in 1901 one in every seven. In order to secure the best residences for students the University Act of 1904 stipulated as a condition of affiliation that every college should be responsible for providing suitable residences for students who do not live with parents or guardians. The Act also compelled every student who did not live with parents or approved guardians to live in a hostel or other approved lodgings.

3. Exclusion of Non Collegiate Students.

According to the old regulations, students who could not afford the time or money to study in an affiliated college

were allowed by special order of the Senate to appear for degree examinations as "private candidates." The New Act checked this dispensing power in the case of all university examinations except the matriculation. A teacher under very special circumstances in one or two universities, may be allowed to take a degree examination by private study.

4. Recognition of Schools.

The university control over affiliated colleges leads naturally to the control over high schools, in as much as the matriculation is the school-leaving and the college-entrance examination, conducted by the university. Until 1904 any high school could send up candidates for matriculation at the nearest university; and "a university simply kept a list of such high schools as recognised by that university. A certificate of proficiency, fitness, and good conduct, of every student, sent up, had to be signed by his head-master. A large number of "private candidates" coached up by private tutors, were also admitted to matriculate on the payment of a necessary fee and the production of a similar certificate of proficiency and good conduct from an inspector of schools or a member of the Senate. The reform of 1904 stipulated that only those "private candidates" will be allowed to matriculate who have been coached by *bonafide* private tutors. Further only those high schools will be allowed to send their candidates to a university matriculation which have already obtained formal recognition by that university. The condition of such a recognition was a satisfactory report by a committee appointed by the university to investigate into the constitution, management, financial stability, premises equipment, staff instruction and discipline of the schools seeking recognition.

The Age for Matriculation.

When the universities were founded, they fixed the minimum age for matriculation. But the rule was abandoned some time after, except in the case of Allahabad, where the minimum age was sixteen years. The Act of 1904 fixed sixteen as the minimum age for taking the entrance examination at the universities of Allahabad, Bombay, and Calcutta: and fifteen in Madras and the Punjab.

These then, are a few samples of Lord Curzon's reform. They were searching and thorough, and were characteristic of their author who "zealously laboured to perfect the official machine, overhauling it with a passionate care, scraping unnecessary parts here, oiling and polishing it there, and ever adding new complexities to enable it to perform more accurately its work." ¹

Lord Curzon has been very severely criticized for bringing higher education "under the heel of the government, and officialising it." His defenders on the other hand argue that "he did not officialise it, but regularised it." The immediate effect of his reforms was the reduction in the number of colleges, especially those under private management, which could not satisfy the stipulated conditions for their existence. For instance in the following table we see that the number of colleges was steadily increasing from 1886 to 1902, reaching 140, at the last mentioned date. In the next quinquennium, we see the number fall to 127, followed by 123, which is the number of affiliated colleges at the present day. But at the same time we observe that the

1, Houghton, Bernard, *Bureaucratic Government*, p. 104,

number of students has not fallen. On the other hand it has kept on increasing steadily till the quinquennium ending 1907; while in the following quinquennium it rose very abruptly to 28,196. This phenomenon alone is enough to justify the university reforms of Lord Curzon.

Arts College Enrollment, 1886-1912

1. Sharp, H. Quinq. Report, 1907 12, pp, 223-24.

	1886-87	1891-92	1896-97	1901-02	1906-7	1911-12
Arts Colleges ...	86	100	115	140	127	123
Students ...	8,060	12,424	13,933	17,148	18,001	28,196

The history of college education in India shows that the educated class are adjusting themselves to economic changes in society. At present the higher the educational qualifications of a man, the greater is the recognition given to him in public service. Consequently every body does his level best to reach the highest point in the educational ladder, unless he is pulled down by either failure in examinations or poverty. The history of College education also shows that society at large is caring for college education. Private enterprise looms large in its inception and private management is still responsible for three-fourths of the total number of colleges in the country.

The increasing number of students in the colleges shows clearly that it is quite immaterial to the student whether college education is "under the heels of the government" or lifted to a more dignified position.

College education in India may be defined as that in any other country, namely, a course of study for an undergraduate leading up to a bachelor's degree in Arts, Science, or a higher profession. In India, the course lasts for four years after the entrance examination. A college in India is not necessarily an institution containing only the college classes. In fact, colleges have high schools, attached to them, and a few, even have primary schools as well. Setting aside these lower appendages, colleges may be classified under two broad heads :

I. Arts Colleges, and

II. Professional Colleges.

The Arts Colleges are further classified into "First Grade," and "Second Grade" colleges. The latter are institutions which lack the two highest classes corresponding to the junior and senior classes of an American College. The Arts Colleges include institutions which give instruction in sciences, leading to separate degrees in science. Professional colleges train men, and in some institutions women, for such higher professions as medicine, law, engineering, teaching, agriculture, and commerce. As a rule, all Colleges Arts and Professional—are affiliated to one university or another of the country, to whose examinations the trained candidates have to submit. The universities examine the candidates and confer appropriate degrees on the successful ones. There are, however, a few special professional colleges which are

not affiliated to any university although they are of a very high order, such as the Thomason Civil Engineering College Roorki, United Provinces; the Agricultural Colleges at Cawnpore and Lyallapur, the Veterinary College at Lahore, and a few oriental colleges. These colleges confer their own diplomas on the successful candidates at the termination of courses lasting from two to four years.

I. Arts Colleges

The course in an Arts College is divided into two grades—the Intermediate course and the bachelor's course—each lasting for two years. At the end of the first two years, the university holds an examination called an intermediate examination. Only the successful candidates in this examination are allowed to pursue the further two years' course. At the end of the last two years, the examination for the bachelor's degree is held.

College Entrance Examination :

For entrance into any college, a candidate has to pass the entrance examination or the matriculation of a university. In some provinces, within a few years, the "Secondary School leaving Certificate" granted at the successful termination of a high school course, is accepted instead of the matriculation diploma. We have already discussed in detail, the matriculation and the school leaving examinations. Suffice it to note just now the following conditions for admission to the matriculation examination, which differ somewhat with different universities :

- (a) A candidate for this examination must have studied three or more years in a university recognised high school, or must be under bona-fide private tuition.

- (b) He must have completed fifteen or sixteen years of age at the time of taking the examination.
- (c) He must produce a certificate of good conduct, attested by an authorised person, as well as a certificate testifying to his proficiency required for the examination.

He is then, on payment of a fee (Rs. 10 or Rs. 12), examined by the university. The examination is written, and the subjects of the examination are the following :

English (compulsory), a classical or a vernacular language, Mathematics (arithmetic, algebra, geometry), elementary science (Physics and Chemistry), History (usually Indian) and general geography.

All the papers, except those in the classical or the vernacular language, are set in English and answered also in English. The examination is rather severe and a very large number of the candidates are weeded out. The percentage of passes ranges from twenty to eighty for the whole university, although in some High Schools the number of passes sometimes is nil. For the year 1911—12, the average percentage of passes for all the universities was 53·77, and the number of candidates that appeared for the examination was 19,380.

Courses of Study for the Intermediate Examination

Until a candidate passes the matriculation examination, his education will have been of a general

(23)

character, with very little choice of subjects. After he matriculates he has some choice of subjects, although it is still somewhat limited. At the threshold of the "Intermediate" two possible courses are open to him. The first and most frequented is the Arts course, and the second is the Science course. The subjects of each of these courses differ with different universities and may be seen from the following table.

Subjects of Study in the Intermediate Course in Arts

1. Sharp, H. Quidq. Report, Vol. II, p. 81.

Subjects	Calcutta	Madras	Bombay	Allahabad	Punjab
1. English	Compulsory	Compulsory	Compulsory	Compulsory	Compulsory
2. A Vernacular Language	Compulsory	Compulsory	...	...	...
3. A Classical Language	Elective	Elective	Compulsory	Elective	Compulsory
4. A Second Language	Elective	Elective	...	...	Elective
5. History	Elective	Elective	...	Elective*	Elective
6. Logic	Elective	Elective	Compulsory	Elective* (6 & 15)	
7. Psychology	...	...	...	...	Elective

Subjects of Study in the intermediate Course in Arts.—(Contd.)

1. Sharp, H. Quinq. Report, Vol. II, p. 81.

Subjects	Calcutta	Madras	Bombay	Allahabad	Punjab
8. Mathematics	Elective	Elective	Compulsory	Elective	Elective * with 9 & 10 Elective with 8 *
9. Physics	Elective	Elective	Compulsory	Elective	
10. Chemistry	Elective	Elective	...	Elective	
11. Physiology	Elective	...	...	Elective (6 & 11) *	Elective
12. Botany	Elective	Elective	...	...	...
13. Zoology	Elective	Elective	...	...	Elective
14. Geology	Elective	...	...	...	...
15. Geography	Elective	...	...	Elective (5 & 15) *	...
16. Biology	...	...	...	Elective	Elective

Subject	Calcutta	Madras	Bombay	Allahabad	Punjab
Compul- sory...	2	2	5	4	2
Elective ...	3	3	...	1	2
Total...	5	5	5	5	4

* Note; the figures refer to those mentioned against the subjects in the first column.

The University of Madras has no distinctive science courses as such, or at least in the sense in which science courses are understood by the other three universities. They have the Science subjects just as the other universities have but these are classed under Arts courses and the examinations in them are not held separately as science examinations.

Subjects of Study in the intermediate Science Group

Subjects.	Calcutta.	Bombay.	Punjab.
1. English ...	Compulsory	Compulsory	Compulsory
2. A Vernacular Language.	Compulsory	...	...
3. Mathematics	Elective with 4 th	Compulsory	Compulsory
4. Physics ...	Elective with 3 rd	Compulsory	Compulsory (4 & 5)*
5. Chemistry ...	Compulsory	Compulsory	...
6. Botany ...	Elective	...	...
7. Zoology ...	Elective	...	...
8. Geology ...	Elective	...	Elective
9. Geography ..	Elective	...	...
10. Biology ...	...	Compulsory	Elective
11. Physiology...	Elective	...	Elective

Subjects	Calcutta	Madras	Bombay	Allahabad	Punjab
Compul- sory ...	2	2	5	4	2
Electives...	3	3	...	1	2
Total...	5	5	5	5	4

1. Note:—The figures refer to those mentioned against the subjects in the first column.

Pursuing the selected course of studies for two years, the students take the Intermediate examination of the university at the end of the second year. Historically, the Intermediate examination has not been quite so hard as the entrance examination, but of late it is becoming very difficult. The following statistics show the difficulty of the examination.

Results of Intermediate Examinations 1911-12 ¹.

1. Sharp, H. : Quinq. Report, 1907-12, Vol. p. 11.

	Number of Examinees	Number Passed
Intermediate in Arts ...	8,191	4,105
Intermediate in Science ...	1,310	653
“ Previous ” Examination of Bombay which is the first stage in the Inter- mediate. ...	1,651	814
	11,252	5,572

This shows that only 48% of those who took the examination passed the intermediate, while 53·7% of the candidates who sat for matriculation passed that examination in 1911-12.

After the Intermediate examination a little less than half the number of successful candidates from all universities choose higher professional course. In the Universities of Calcutta and the Punjab the matriculates are also allowed to enter higher professional colleges. Most of the remaining number of the undergraduates pursue Arts and Science courses leading to a Bachelor's degree.

The Courses of Study for the Bachelor's Degree.

The course of study for the baccalaureate in Arts and Science differ with different universities so much that it is necessary to give them in detail. As has been remarked, the bachelor's degree course lasts for two years and the

degrees B. A. and B.Sc. are conferred on the successful candidates, except in the case of the University of Madras, where only the B. A. degree is given, whether the candidates pass in Arts subjects or Science subjects. The following table shows the courses of study for the bachelor's degree in different universities :—

Bachelor of Arts.

No.	Subject.	Calcutta.	Madras.	Bombay.	Allahabad.	Punjab.
1	English ...	Compulsory	Compulsory	Compulsory	Compulsory	Compulsory
2	A Vernacular Language.	Compulsory (only composition).	Elective (two languages)	...	...	...
3	A Classical Language.	Elective	Elective	Compulsory	Elective	Elective
4	A Second Language.	Elective	...	...	...	...
5	Mathematics ...	Elective	Elective	Elective	Elective	Elective
6	History ...	Elective	Elective	Compulsory	Elective	Elective
7	Political Economy	Elective	Elective	(History also elective).	...	...
8	Political Philosophy.			...	...	...

Bachelor of Arts--(Contd.)

No.	Subjects.	Calcutta.	Madras.	Bombay.	Maharabad.	Punjab.
9	Logic	...	} Elective	Elective	...	} Elective
10	Mental & Moral Science	Elective		Elective	Elective	
11	Physics	Elective	} Elective	Elective	...	Elective
	Chemistry	Elective				
13	Physiology	Elective	...	...	...	Elective
14	Botany	Elective	} Elective	} Elective	...	Elective
15	Zoology	Elective				Elective
16	Geology	...	(any two)	...		Elective

Summary.

Calcutta.	Madras	Bombay.	Allahabad.	Punjab.
Compulsory to all. 2	Compulsory- 1	Compulsory 3	Compulsory 1	Compulsory 1
Compulsory out of 3,5, 6, 7, 8 and 10. 1	Compulsory out of elec- tive groups. 2	Compulsory out of elec- tive groups. 1	Compulsory out of 2 groups of 1 3 and 5 & 6, 7 & 10 2	Compulsory out of elec- tive subjects, 2
*Compulsory out of 11 and 15. 1	—	—	—	—
4	3	4	3	3

* These numbers refer to the numbers opposite to the subject mentioned under the "subject" column,

Bachelor of Science :

No.	Subjects	Calcutta	Madras	Bombay	Allahabad	Punjab
1.	English	...	...	...	Compulsory Elective	Compulsory Elective
2.	Mathematics	...	...	...	...	(2 and 3)
3.	Astronomy	...	...	...	Elective	Elective
4.	Physics	...	...	...	Do	(4 and 5)
5.	Chemistry	...	...	...	...	Elective
6.	Physiology	...	...	...	...	(5 and 6)
7.	Botony	...	...	...	...	Elective
8.	Zoology	...	...	...	...	(7 and 8)
9.	Geology	...	...	...	...	Elective
10.	Mineralogy	...	...	...	...	(9 and 10)
11.	Experimental Psychology	...	...	...	...	...
12.	Physical Geography	...	...	...	...	...
13.	Biology	...	...	...	...	...

Summary.

Calcutta	Bombay	Allahabad	Punjab
Compulsory to all	Compulsory to all	Compulsory to all	Compulsory to all
Nil.	Nil.	1	1
Compulsory out of elective subjects	Compulsory out of elective subjects	Compulsory out of 2 groups of elective subjects	Compulsory out of 5 elective groups of two subjects each
3	2	3	2
3	2	4	3

1. These numbers refer to the numbers opposite to the subject mentioned under the 'Subject' column.

Method of instruction :

The method of instruction in the colleges is chiefly lecturing. The tutorial system has been newly introduced, but it is still in an infant stage. In the teaching of science, lecturing is supplemented by laboratory work. Speaking of tuition in the Indian Colleges, Mr. Orange, the writer of the Quinquennial Report of 1902-7, says : " The arrangement most commonly prevailing still at the Indian Colleges is for the student to attend every day four or five lectures, and to spend most of his leisure time in transcribing and conning the notes which he has made during lecture hours. This system is not calculated to develop the student's power of originality. It develops his receptivity and his powers of memory. but does not necessarily exercise him in thinking for himself, puzzling out difficulties, using individual judgment in the arrangement of his material, and exploring points left unexplained in his lectures. "

Post Graduate. Study.

All the five universities hold examinations for degrees higher than the Bachelor's, such as the M.A., M.Sc., Ph. D., D.Sc., D. Litt. These higher degrees are awarded in Arts, Sciences, as well as in higher professions. Until 1904, there was scarcely any provision made by a university or a college for post-graduate students, except granting them the free use of the libraries and laboratories of their *alma mater*. The Act of 1904 imposed upon the universities the duty of providing facilities for post-graduate study. The Calcutta University has been a pioneer in appointing university professors, " readers," and lecturers for the teaching of M.A. and M. Sc. classes. These three kinds of instructors lecture

in the Presidency College to which the students of any other college pursuing M.A. studies are allowed. Other Universities are following Calcutta in this respect. Again, the professor of any College in the country which has full affiliation with a university for M. A. or M.Sc. degree in a subject, is appointed as a university lecturer in that subject and in this way considerable expense and time are saved.

Another phase of post-graduate study is higher research work. Facilities are afforded for research by the institution of professorships, fellowships, and scholarships. The expenditure on both kinds of post-graduate work is met by private endowments and government grants.

Higher Degrees.

The Madras University has no examination for a higher Arts degree than the "Bachelor (Honours)." Two years after a student gets this degree, he is entitled to an M.A. degree upon the payment of a fee. At all the other universities, the degree of M. A. or M.Sc., is gained by passing an examination. The number of years of study for a Masters degree varies with different universities. It is usually two years after the B.A. degree. The subject of study for the Master's degree will invariably be one or more of the subjects for the Bachelor's degree. The conferring of a Doctorate has special rules. At Calcutta, Ph. D., or D.Sc. is given to one who, having passed the degree of Master in the first or second class, presents after three years a thesis showing evidence of original research. The Doctor's degree is not given at Bombay save in the Faculty of Medicine or at Madras save in those of Medicine or Law. In the

Punjab the pursuit of advanced study for two years subsequent to passing the M.A, or M.Sc., the presentation of a thesis and an examination in the subject of the thesis and cognate subjects qualify one for the degree of D. Litt. or D.Sc. The arrangement at Allahabad is similar, save that at least three years' interval is required after the examination admitting to the degree of Master; the test is purely viva voce or (in the case of Science) practical, and the subjects are limited for the Doctorate of Letters, to subjects connected with ancient India (history, philology, archæology, philosophy, religion) or to the Arabic language and literature or the philology of the Semitic languages.

A graphic description, showing the organisation of the universities, together with the deviation from Arts to professional courses, at different universities, is appended to this chapter.

Management of Colleges.

In the management of Arts colleges, the Government, Boards, Native States, Private Aided, and Private Unaided agencies share the responsibility. In spite of the injunctions set forth in the Despatch of 1854 and the orders passed on the recommendations of the Education Commission of 1882, to the effect that higher education should be left to private agencies to be developed and that the Government should exert all its energies and devote all available funds for the extension of primary education, the statistics of College Education show that the Government is giving greater attention to college education than the policy warranted. For out of one hundred and twenty-three Arts Colleges in

1911-12 in the country, twenty-three are managed by the Government, three by Native States (political dependencies of the Government), and five by Local Boards, thus making thirty-one colleges under public management. From this it is manifest that 25% of the total number of Arts Colleges in the country are managed by the Government. The corresponding figures for secondary and primary education are 29% and 21% respectively.

The following table shows the distribution of the management of the Colleges :

Arts Colleges, 1886-1912

Management	1886-7	1891-2	1896-7	1901-2	1906-7	1911-12
<i>Public Management :</i>						
Government Colleges	...	23	23	24	23	23
Board Colleges	...	5	5	5	5	5
Native States	...	2	2	3	3	3
Totals	32	30	30	32	31	31
<i>Private Management :</i>						
Aided Colleges	37	44	51	55	54	62
Unaided Colleges	17	26	34	53	42	30
Totals	54	70	85	108	96	92
Grand Totals	86	100	115	140	127	123

Expenditure on Arts Colleges 1911-12.

Public Sources.							Private sources.	Grand Total.
	Provincial Funds.	Local Funds.	Municipal Funds.	Total Public sources.	Fees.			
Amount Rs.	1749548	24850	33783	1808181	1843000	1147392	4798574	
Ratio ...	36.5	.5	1	38	38	24	100	

1. Sharp, H., Vol. II, pp. 34-35.

Students in Arts Colleges, 1886-1912. 1

1. Sharp, H. Quinqu Report, 1907-12 Vol. II. p. 925.

Management	1886-7	1891-2	1896-7	1901-2	1902-7	1911-12
<i>Public Management :</i>						
Government	...	3,594	3,478	3,926	4,321	6,543
Board	...	282	199	263	364	333
Native States	...	89	218	228	281	414
Totals ...	3,070	3,965	3,895	4,417	4,966	7,291
<i>Private Management :</i>						
Aided	...	5,293	5,927	6,925	8,202	13,642
Unaided	...	3,166	4,111	5,806	4,823	7,204
Totals ...	4,990	8,459	10,038	12,731	13,025	20,906
Grand Totals : ...	8,060	12,424	13,933	17,148	17,991	28,196

The increase of pupils since 1904 is very significant. Although the number of colleges fell from 140 in 1902 to 127 in 1907 and to 123 in 1912, the increase, especially in 1912, is very great, showing that college education is becoming more and more appreciated in the country.

The difference in the number of pupils in a publicly managed college and a privately managed college is very small, the former being an average of 225, while the latter is 227.

It is instructive to note here that the average rate of fee in a private college is Rs. 62 a year, while it is Rs. 88 in a Government College and further that the cost of educating a student in a private college is Rs. 138 a year, while it is Rs. 290 in a Government College, and lastly, 58% of the number taking the Bachelor's degree examination from a private college pass, while the corresponding number of passes from Government Colleges is 65%.

Of course, the examination results cannot be an adequate criterion of the efficiency of teaching or the ability of the students, but in the absence of any other available criteria, the results are a fair index of the quality of the college and its pupils. Since the difference between 58% and 65% of passes above mentioned is comparatively small, it would appear that the Government spends in its colleges on a student more than twice the amount that a private college spends on its students, for a slightly better result. The reasons why the cost of education in a government college is higher than that in a private college are firstly, that a private college employs lesser number of highly paid European professors than a government college, and secondly the equipment of government colleges is decidedly costlier

than that of private colleges, although it may be stated that by the Act of 1904, a uniformity in equipment has to a great extent been obtained.

Summaries

Total number of all pupils to institutions to		
number of arts Colleges is 136,332:123		= 100 :1
Total number of all pupils to pupils in		
Arts Colleges	...	100 : 4
Public management to Private manage-		
ment by institutions.	...	25 :75
Total expenditure on all education to		
expenditure on Arts Colleges.	...	100 :6
Total expenditure on Arts Colleges con-		
tributed by :—		
Public Sources—38% of the total expenditure on Arts		
		College
Fees	—38%	do.
Private	—24%	do.

Conclusions on Education in Arts Colleges.

In the introductory paragraph of this chapter we remarked that it is College Education that will have to decide the future of India. When a country is in a period of transition, as India is at present, its future depends largely on its leaders. The Captain that steers his ship in stormy and troubled waters ought to be aware of all the currents and counter-currents that may endanger his vessel. It is only then that he will be able to control it and save it from wreck. Troubled India relies for its safety on the quality of the graduates that are turned out of colleges and universities. Until the Indian boy passes his matriculation, he

does not come in contact with English Professors, unless he gets his High School education in a missionary institution. The mere contact with an Englishman, gives the Indian student an opportunity, if he avails himself of it, of getting a new outlook on life. His home influence is such that it makes him always a passive, obedient, "good" boy. There is very little chance for him to differ from his elders in anything that affects *his own* progress. He has no scope to exercise his independent judgment. In a college a new atmosphere pervades him. In the first place he has his own choice of subjects to study in his freshman's career, which he invariably follows up in his sophomore course, under the guidance and instruction of the best of the Indian and English Professors. Specialisation commences at the threshold of the College. The conduct of work and the method of study in the college are different from what they were in the high school. There is a good deal of experimental work especially if he chooses such subjects as will render themselves for experimentation. He thus develops his curiosity into discovery and research.

In the second place to keep him away from the manifold meaningless social obligations at home, he has an elaborate system of hostels attached to almost all colleges, where he pursues his studies undisturbed. The hostel usually exists on the college premises and presumably in healthier quarters than his own home. The hostel further brings him in contact with a large number of his colleagues under the same roof. The hostel of an Indian college may be compared in many respects to an English boarding school to which students are sent from a distance. The Warden and College Physician are always ready to render their services. The social life within

the hostel itself is a new departure in the general life of the Indian student. Although there are such distinctions as "the Brahman block" and the "non-Brahman block" in the building, and meals served separately for different groups yet there seems to be a good deal of co-operation and sympathy between the two houses. Athletics within the hostels and on the college premises, develop not only the physique of the pupils, but also *esprit de corps* which is so vital in the caste-bound India.

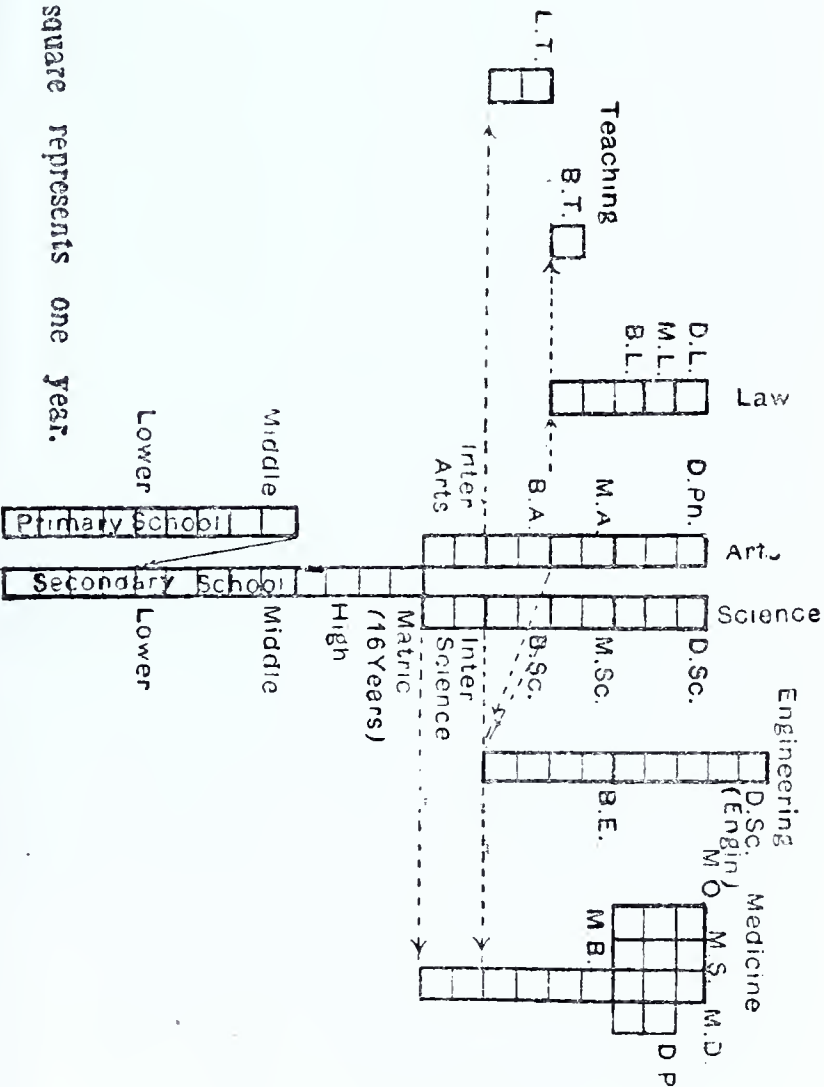
Thirdly, as we have already remarked, the Indian student comes under the influence of the Principal and Professors of the college, several of whom will be Englishmen. Although by avowed policy of religious neutrality the Englishmen cannot interfere with the beliefs of the Hindu student, no one can doubt that the character of a majority of the Indian students is influenced by the British spirit. The East meets West in the colleges much more intimately than elsewhere and the union remains for ever intact in a great majority of cases. When a young Indian student between eighteen and twenty-four years of age comes under the influence of a Britisher, he usually imbibes from him new experiences and new ideals of life—at least there is the hope that he does.

There is also a dark side to college education. If we examine the number of students that enter the colleges with the number that graduate, a great wastage is seen. Speaking of this wastage in 1907, Orange says: "The most striking feature about the numbers of graduates at the Indian Universities is not the magnitude of their total or any

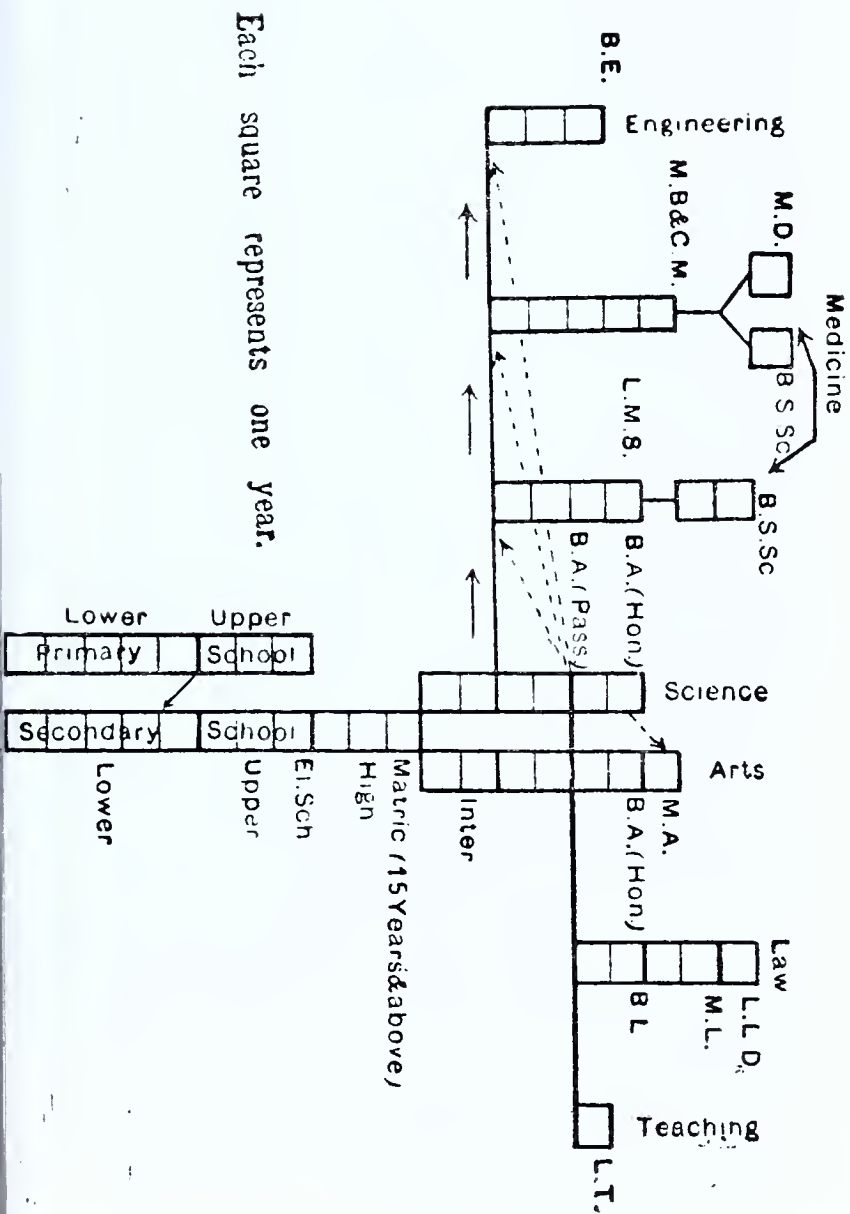
increase in it, but the very high proportion of wastage. It takes 24,000 candidates at the Matriculation to secure 11,000 passes, it takes 7,000 candidates at the Intermediate Examination to secure 1,900 passes. There are 18,000 students at College in order to supply an annual output of 1,935 graduates." This great mortality is due among other things to two evident causes : first, the inability of the students to cope with the college studies ; and secondly, the difficulty of the examinations. That the Indian student commits everything that he learns to memory is also proverbial, hence the passing of a university examination becomes a matter of chance in many cases. The nature of the questions set in the examinations, the innumerable annotations, " keys ", and " made-easy's ", of the prescribed text-books, tempt the average student to their wholesale consumption. Better methods of teaching, better methods of examining the students, will remedy the evil of high mortality. Lord Curzon's university reforms are an attempt to secure these ends. The extension of college studies, the institution of university lectures, the university control over the college studies and hostels, all these are tending to make the universities teaching bodies. These reforms will make the college life richer, more profitable and more enjoyable.

GULUSTTA UNIVERSITY SYSTEM.

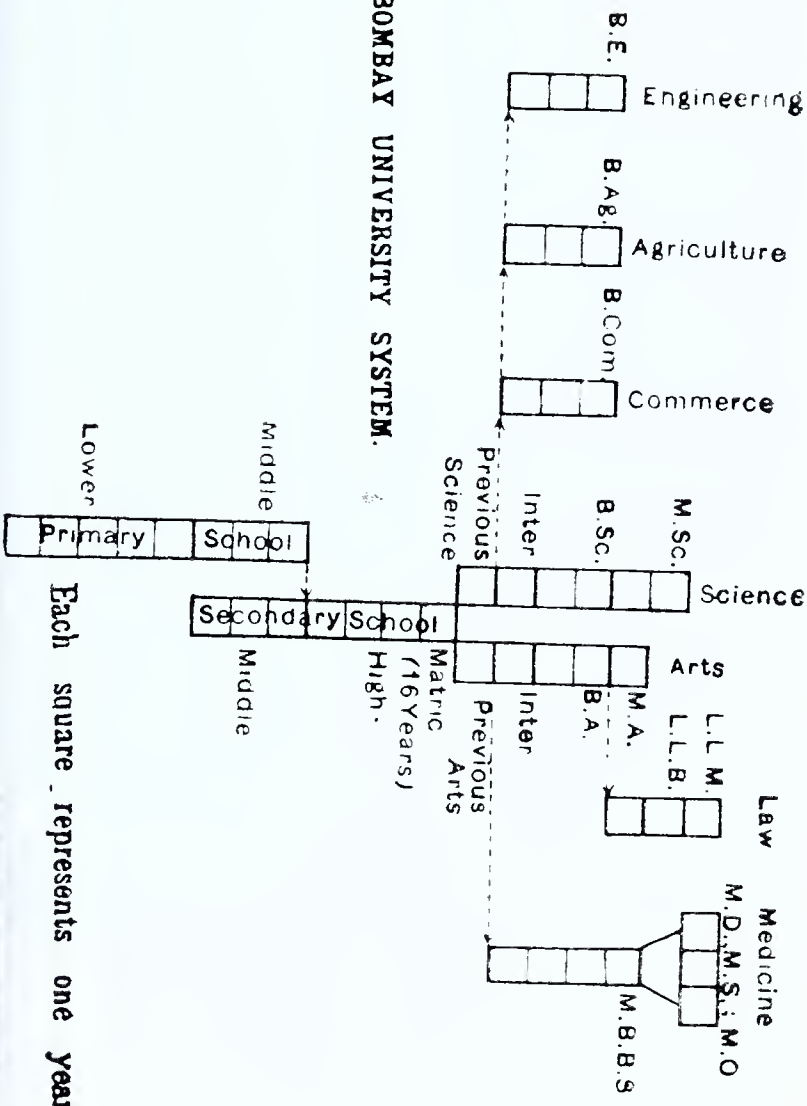
Each square represents one year.



THE MADRAS UNIVERSITY SYSTEM.

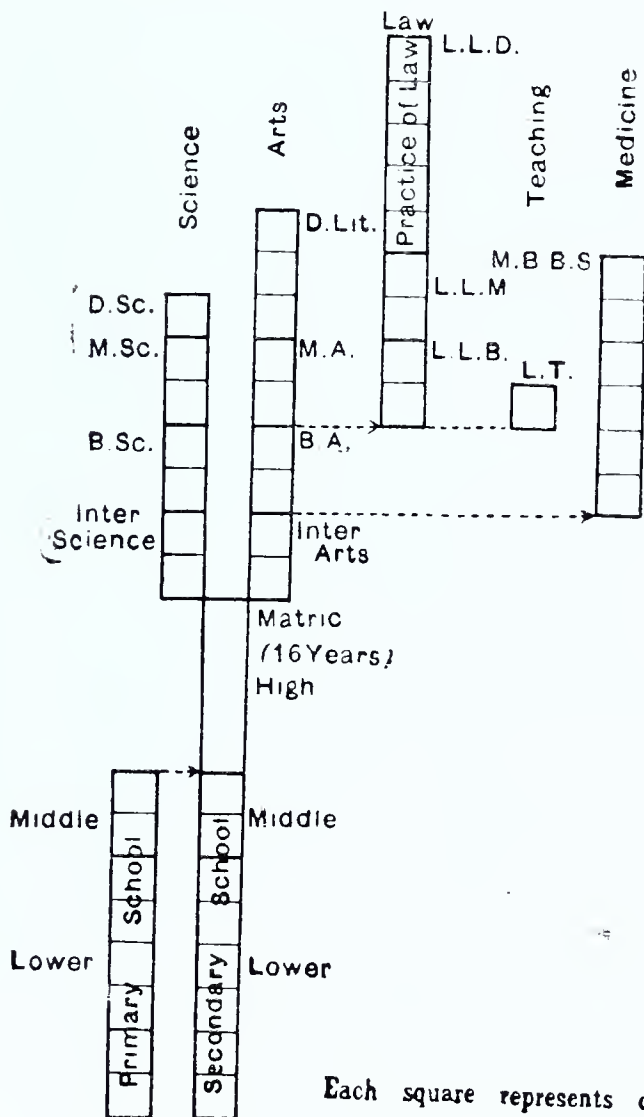


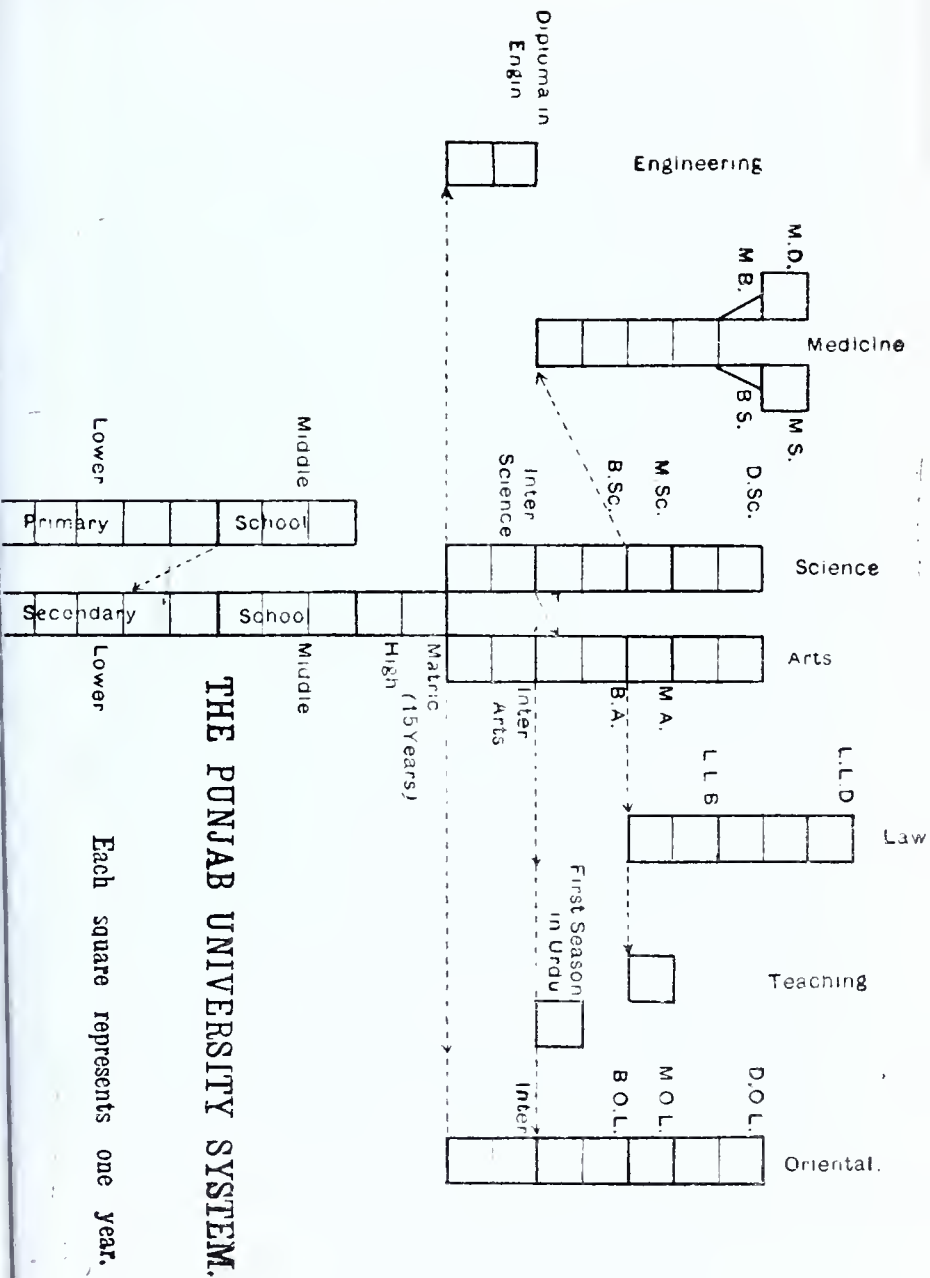
THE BOMBAY UNIVERSITY SYSTEM.



Each square represents one year

THE ALLAHABAD UNIVERSITY SYSTEM.





CHAPTER VI.

Professional Colleges.

The beginnings of professional colleges are closely associated with the history of college education. For instance, the present Calcutta and Madras Medical Colleges had their beginning in 1835 when "subordinate medical officers" were trained in these institutions. Thomason's Civil Engineering College at Roorki was established in 1847.

The Despatch of 1854 pointed out the necessity of and provided for the establishment of several more professional colleges including Law Colleges also. From the beginning, the Government has borne the management of all higher professional colleges, except Law Colleges, in which the co-operation of private agencies exists.

Usually the branching off for professional training from the general Arts career takes place at the conclusion of the intermediate course. There are exceptions to this general rule. A considerable number of students do not enter professional colleges till they have taken an Arts or Science degree. Such students have two advantages over others. Firstly, they are excused from certain preliminary examinations in general science if they happen to have taken subjects of general science for their Bachelor's degree. In the case of some universities, they are excused one complete year. Secondly, the addition of an Arts or Science degree to a professional degree carries with it a greater prestige, other things being equal, than a mere degree in a profession.

A second exception to the general rule is that the universities of the Punjab and Calcutta admit their Matriculates to some professional colleges, e. g., Calcutta admits Matriculates to its medical colleges, but the course for such students is two years longer than the one for those who enter after the Intermediate Examination. The Punjab admits its Matriculates to its Engineering College, but the training given there does not secure a Bachelor's degree in engineering, while its Matriculates who are allowed credit for oriental studies can get their Bachelor's, Master's and Doctor's degrees in oriental learning, provided they spend two years longer than the Intermediates who enter the oriental courses.

Professional Colleges comprise institutions training students in Law, Medicine, Engineering and Teaching. Commercial and Agricultural training are confined to Bombay colleges. All these higher professional colleges are affiliated to the university of the province in which they are located.

There are also lower professional institutions to which the Matriculates of all universities and holders of secondary school leaving certificates are admitted. Those institutions are treated in a separate chapter.

All higher professional courses lead up to a Bachelor's degree or a Licentiate. The time required for that degree is different in different universities and for different professions. The conditions for higher degrees in the professions are more or less the same as those for higher degrees in Arts and Sciences.

LAW COLLEGES.

Scope of Legal profession in India.

If the number of students in the Law colleges and schools and the yearly output of graduates in law, is an index of the scope of the legal profession in India, it may be safely stated that the demand for lawyers is certainly great. The following table gives the number of candidates who appeared for and passed the Bachelor's and Licentiate's examinations in all the Arts and professional colleges of the country in 1911-12.

Results of the Bachelor's and Licentiate's Examinations.

1911—12.

Degrees			Candidates	Successful
Bachelor of Arts	...	...	4,358	2,477
Bachelor of Laws	...	...	1,530	741
Bachelor of Medicine	...	...	66	46
(Licentiate of Medicine)	...	...	309	130
Bachelor of Engineering	...	...	34	24
(Licentiate of Engineering)	...	...	104	59
Bachelor of Agriculture	...	...	57	48
Bachelor and Licentiate in Teaching	...	...	523	438

It is hardly fair to include the Licentiates among the Bachelors as in fact and in public service they are not recognised as belonging to the same status. These are recruited from only the Madras and Bombay Universities, and in the latter university, candidates are allowed to pursue these professional courses after they pass their matriculation and the "Previous", which are both lower than the Intermediate examination which is a minimum general qualification for entrance into these professions in other universities, except in the case of the Punjab University where Bachelor of Arts degree is the pre-requisite for admission to the course for the degree of Bachelor of Medicine.

So without counting the Licentiates, in the comparison, we have 741 successful B. L.'s as against 46 M. B.'s, 24 B. E.'s, 48 L. Ag.'s and 438 B. T. or L. T.'s.

Thus the legal profession caters to a very large percentage of the graduates of the land.

Grades of Legal Service.

There are three different grades of legal service in India. The highest grade is that of the advocate or vakil who practises in High Courts, as well as in subordinate courts. The second of them is that of the pleaders, who practise only in subordinate courts. The third class of legal men hardly deserve this distinction, inasmuch as they do not practise. These are merely officers of general administration, both superior and inferior, who are required, by virtue of their position, to possess a greater or less amount of legal knowledge and in some cases a university law degree.

The qualifications of the first grade of legal professional men are the following :—

- i. A call to the bar of England or Ireland or enrolment as an advocate of the principal courts of Scotland.
- ii. The passing of an Indian university degree examination in law—the B. L. or LL. B. the M. L., or LL. M., the D. L. or LL. D.

The first are usually preferred, although it is generally stated that an England returned Barrister-at-Law., is not so efficient a professional man as some of the Indian graduates of Law who have subjected themselves to a most searching examination. The Pleaders, on the other hand, have to pass some local examinations either by private study or in lower law schools of which we shall have occasion to speak later.

The third class of legal officers possess the qualifications of the advocates or pleaders according to the position they hold in their respective career. We are chiefly concerned here with the colleges which train students to the examination of the B. L. or LL. B. degree.

Instruction for passing the Bachelor's degree examination in law is given in two kinds of institutions: Law Colleges, distinctly so called and Law Classes which are attached to Arts Colleges. There are altogether seven such institutions of which only two are pure Law Colleges, one situated in Madras and the other in Lahore. Law classes are attached to the following five Arts Colleges: the Elphinston College in Bombay; the Muir Central College

in Calcutta: the Dacca College in Bengal; the University Law College in Calcutta; the Morris College in Nagpur.

It has been noted that in all universities the study of law for a degree commences after the Bachelor's degree either in Arts or Science has been gained. In all universities the course of study extends for two years, except in Calcutta, where it is three years. At the end of the first year in all universities, a preliminary examination is held, the success in which only admits a student to the second year's course; at the end of the second year, the final examination for the B. L. degree is held, and the successful candidates are conferred the B. L. or LL. B. degree.

The degree of M. L. or LL. M. is given as the result of an examination. Study at a law college is not required. The minimum period which must elapse between the taking of the Bachelor's in law and appearance for the Master's is two years, except at Calcutta, where the time is not limited. There is no M. L. or LL. M. degree in the Punjab University. The degree of D. L. or LL. D. is given in all universities, except Bombay, on the presentation of a thesis. At Calcutta it is given one year after the M. L. and no practice is insisted on during that year. At the other universities practice is a prerequisite. At Madras, a candidate is required to possess five years of practice as a B. L. and must appear for the LL. D. examination one year after taking the M. L. In the Punjab it is three years after passing the B. L.; and at Allahabad five years after the LL. M.

Courses of study in law for university degrees differ with different universities; that of Madras may be taken as a type.

Madras.

Bachelor of Laws - 'Two years' course.

First examination in Law :

1. Jurisprudence
2. Roman Law
- 3 and 4. Contracts, including negotiable instruments, torts, principles of equity.

B.L. Degree Examination :

1. Theory and law of Property, including
 - a. the law of trusts and trustees
 - b. the transfer of property
2. Hindu and Mohamedan Law
3. Law of Evidence
4. Criminal Law
5. Indian Constitutional Law (Principles of Equity)

Medical Colleges.

The need for medical education for the people of India was recognised from the earliest time. The present medical colleges at Calcutta and Madras came into existence in 1835. The Despatch of 1854 stated : ".....highest attainments in medicine and surgery are within the reach of educated natives of India; we shall be ready to aid in the establishment and support.....of.....medical colleges....." In a country which is subject to the tropical epidemics which occasionally mow down thousands and thousands of people, especially among the poorer classes, and in a country a great majority of whose people, sunk in ignorance and superstition, believe

that the ordinary ills, to which human flesh is liable, are the results of misfortune in a previous birth and that present human effort cannot pacify the gods' wrath, the services of the medical profession are most indispensable.

The educated classes are very fond of medical studies, and schools and colleges of medicine are overcrowded. The returns for 1911—12 show that there are only five medical colleges, maintained by the Government; and twenty-eight medical schools, of which fifteen belong to the government, five are aided private and eight unaided private institutions. The following figures show the enrolment in the medical colleges. The College at Lucknow was built very recently and that is why the number of students there is comparatively small:

Names of Colleges.	Number of students
1. The Medical College of Madras ...	423
2. The Grant Medical College, Bombay ...	531
3. The Medical College of Bengal, Calcutta	612
4. The Medical College, Lahore ...	156
5. King George's Medical College, Lucknow	100
Total ...	1,822

Each of these colleges is affiliated with the university of the province in which it is situated; and the course o

studies is prescribed by the university which examines the candidates sent up and confers the degrees on successful candidates.

The lowest general qualification for entrance into a medical college in all universities is the diploma of the Intermediate examination, except in Calcutta where Matriculates are also admitted. A considerable number of candidates, however, wait until they have taken an Arts or a Science degree, which usually carries with it a certain amount of prestige.

The length of the course varies according as the student enters the college as a Matriculate, or an Intermediate or a Bachelor, the first spending the longest and the last the shortest time in the college. The average duration is five years.

Medical Degrees.

The Bachelor's degree, M. B. & C. M. (Bachelor of Medicine and Master in Surgery) is the first degree. In all Universities there used to be the Licentiate in Medicine and Surgery (L. M. S.) offered to students who took four, or a less number of years of training; but it is now dropped except in Madras. The Bachelor's degree is styled differently in some universities as M. B. & B. S., (B. S. = Bachelor of Surgery). The higher degrees are those of Master and Doctor, and they are, as a rule, awarded for specialisation. They are M. D.; M. S. (Master of Surgery); M. O. (Master of Obstetrics); D. P. H. (Diploma of Public Health). In Madras, a Bachelor's degree of Sanitary Science (B. S. Sc.) is offered to Bachelors in medicine after a further period of training.

The general conditions for obtaining these higher degrees in medicine are :

1. A certain number of years of practice since taking the M. B. & C. M.
2. Research work in any special field of medicine, science, and a dissertation.
3. Success in an examination held by the University.

Courses of Study.

The entire course leading to the Bachelor's degree is divided into sections. The courses are differently named in different universities, and the period of time that each section occupies the student is also different. Taking Madras as an example, the Bachelor's course is broken up into four divisions, known as the first, second, third and the final M. B. and C. M. Each of the first three divisions carries the student one year forward; and there being no fourth M. B. and C. M., two years elapse between the third and the final, giving a sufficient time for the student to revise the work of five years. At the end of each period the university holds a public examination and only successful candidates are allowed to take the next higher course.

The following is the course of studies for the Bachelor's degree in Madras :

Bachelor's Degree course in Medicine in Madras.

Name of Examination	Subjects of Examination
First M. B. and C. M.	Chemistry, physics. and general biology.
Second B. M. and C. M.	Anatomy. physiology and organic chemistry.
Third M. B. and C. M.	General pathology. practical pathology. bacteriology. materia-medica and therapeutics. hygiene. medical jurisprudence. and practical pharmacy.
Final M. B. and C. M.	Medicine and medical anatomy, surgery and surgical anatomy, mid-wifery and diseases of women and children. and ophthalmology.

During the last three years a considerable amount of practical work is required by the students. which is conducted under supervision in several recognised hospitals in the city where College is located.

The following is the programme of practical work for the Bachelor's degree in Madras

Madras M. B. and C. M.—Practical Work.

Third year	Fourth year	Final year
Medical and Surgical wards, four months each; two months in the out patients' department.	Government Maternity Hospital, two months; Government Ophthalmic Hospital, three months; Lunatic Asylum, one month, General Hospital—surgical and medical wards, one month; and out-door patients' department, two months.	Medical ward, four months and a half Surgical, wards, four months and a half; Maternity Hospital and Vaccine Depot, two months.

The course of study and practical work lasting for five years, normally is a pretty stiff one and the examinations at every stage are quite stiff. The following table shows the number of students who were in the several medical colleges, including L. M. and S. and M. B. and C. M. students, and those that passed out of the colleges with their respective degrees.

Results of Medical Final Examinations, 1896-1912

	1896-97	1901-2	1906-7	1911-12
Number of students	1,067	1,466	1,542	1,822
Number graduated	72	108	150	182
Proportion of L. M. S.'s to M.B.'s	64:8	106:2	131:19	156:26

From the above figures it is evident that the mortality in the medical colleges is very great; for out of one hundred students who enter the medical colleges, less than ten pass normally. This does not, however, mean that the remaining ninety-two are entirely eliminated from the colleges. The candidates who fail, come up over and over again. These figures are simply indicative of the difficulty of the examinations and the consequent wastage of time on the part of the pupils. It may also be noted that among the passes, the L.M.S.'s figure by far the largest number. The L. M. S. is inferior to the M. B. degree as has been already remarked.

Service :

"A great majority of the students enter medical colleges with the deliberate intention of procuring service under government."¹ Private practice is not paying in India

1. Sharp, H. Quinq Report.

owing to the comparative poverty of the people. Graduates of the Indian universities, as well as England-returned specialists, are employed as civil surgeons and lower officers by the provincial governments. Several obtain assistant professorships in medical colleges, where the majority of the staff are Europeans recruited from Great Britain.

The following table compares the number of Arts graduates with that of Medical graduates.

Arts and Medical Graduates, 1903-1912." 1

1. Sharp, H. Vol. II, p. 209,

Degrees	1903	1904	1905	1906	1907
Arts	1398	1592	1902	1808	1603
M. B.	3	11	12	13	19
L. M. S.	122	139	139	157	131

Degrees	1908	1909	1910	1911	1912
Arts	1625	1970	1576	1984	2515
M. B.	19	10	27	21	26
L. M. S.	158	134	167	138	156

We see from this that the number of medical graduates compares fairly well with that of arts graduates, the ratio being 100:10 nearly.

Engineering Colleges

There are only three engineering colleges which are affiliated with universities, one at each of the Madras, Bombay, and Calcutta Universities. There is an engineering college at Roorki, in the United Provinces of a high grade, but it is not affiliated with the Allahabad University. The Punjab University offers only an inferior kind of engineering courses, leading to no degrees.

As in the case of other professions, the minimum general qualification for admission into an engineering college is the Intermediate examination diploma. Quite a number of students pursue engineering studies after their Bachelor's degree.

Degrees

At Calcutta the course leading up to the Bachelor's degree is broken up into two stages, each of two years' duration the Intermediate stage, and the Bachelor's stage. At the end of each stage is an examination; success in the second examination secures for the candidate the B. E. degree. At Bombay the course for the B. E. degree lasts for three years and consists of three stages, with an examination at the end of each year. The course at Madras is also of three year's duration, but is divided into only two stages, known as First in Engineering and Bachelor in Engineering.

A higher degree in engineering than the Bachelor's obtains only in the Calcutta University, where the degree of D.Sc. in engineering is offered on the condition that a candidate has had five years of professional practice and

presents a satisfactory thesis on a relevant subject and passes a severe examination.

Courses of Study

Engineering courses are more or less the same in all the colleges. Those of Madras may be taken as the type.

Engineering Courses at Madras. ¹

Subject	College Courses	Course for the University First Examination in Engineering
Mathematics	Algebra, Geometry, Mensuration, Plane Trigonometry, Differential and integral Calculus.	Algebra, Geometry, Mensuration, Plane Trigonometry.
Science	Physics and Chemistry	Dynamics and Heat Hydrostatics
Engineering	Building, materials, Building construction, Hydraulic Engineering, Applied Mechanics and Steam Engine.	Nil.

1. Nathan, R, Quinqu Report, 1896-02, p, 252

Engineering Course at Madras ¹ (Contd.)

Drawing	Geometrical and Perspective drawing, Free hand and Model Drawing, Building and Machine Drawing and Estimating.	Geometrical drawing, Building drawing, Machine drawing.
Surveying	Surveying, Levelling, Theodolite, Topographical drawing.	Nil.
Workshop	Workshop Course	
Vernacular Language	Tamil or Telugu	Nil.

1. Nathan, R. Quinq. Report, 1896-02, p. 259.

Output of Graduates

As in the case of the medical profession, so in the case of engineering, the graduates invariably seek government employ. The following table gives the output of Bachelors and Licentiates in civil engineering for ten years.

Graduates of Engineering, 1902-1912.

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Degrees	1902-3	1903-4	1904-5	1905-6	1906-7	1907-8	1908-9	1909-10	1910-11
B. E.	25	14	13	13	19	19	20	12	17
L. C. A.	44	39	64	65	41	33	43	35	43
Total;	69	53	77	78	60	52	63	47	60

1911-12

B. E.

29

L. C. E.

16

Total :

45

The following table gives the number of pupils in the different engineering colleges and the number graduated quinquennially from 1896-1912.

Enrolment in Engineering Colleges

	1896-97	1901-02	1906-07	1911-12
Number of students in the four Colleges	831	1,025	1,243	1,187
Number graduated	20	89	60	45
Proportion of L. C.E.'s to B. E.'s	11:9	73:16	43:17	29:16

As we remarked in the case of the output of medical graduates, so here we have to say that the ratio of the number of graduates to the number undergoing training is extremely low; and that among the graduates the Licentiate number more than the Bachelors. The engineering graduates are appointed as civil engineers in government service.

Agricultural and Commercial Colleges

Bombay University is the only one which confers a Bachelor's degree in Agricultural College at Poona and the Commercial College at Bombay are the two institutions which are affiliated with the Bombay University to receive the degree.

There are, however, several agricultural colleges of first rank, and many agricultural and commercial schools in the country which are not affiliated with any universities, but the training given to students at least in the agricultural colleges, is equal, if not superior, to that given in the affiliated colleges.

The description of these unaffiliated colleges will come under "Special Professional Schools and Colleges."

The Arts and the Professional Colleges in the past and in the present chapter are affiliated with one or other of the universities of the country and are therefore under their academic control.

The following is a brief description of the Indian Universities.

The Indian Universities

We have already described the beginnings of the Indian universities. They were started merely as examining bodies; but now after Lord Curzon's University Reforms, they control colleges and high schools in the matter of equipment and teaching. The universities are also beginning to be teaching bodies, and are controlling the conduct of the students that take the university examinations.

At present there are five universities in India, located in Calcutta, Bombay, Madras, Allahabad and the Punjab. As has been observed already 'they are incorporated bodies owing their constitution and powers to Acts of the legislature.'

Function

Based on the principles of the old London University, their chief function is examination and awarding diplomas,

licenses and degrees. The reforms of 1904, did only emphasise the old functions which had been vested in them at the time of their founding, but which had not been exercised, namely, the inspection of the colleges affiliated with them.

Organisations

The present organisation of the universities is as follows :—

The general government of the university is vested in the Senate, which consists of the Chancellor, Vice-Chancellor and Fellows. The place of the Chancellor is usually filled in by the highest political officer of the Province in which the university is situated. The Governor-General is the Chancellor of the Calcutta University; the Chancellor of Bombay and Madras Universities are the Governors of the respective provinces, and the Lieutenant Governors of the United Provinces and the Punjab are the respective heads of the university of Allahabad and the Punjab. There is, however, an exception in the case of the University of Calcutta, where a Rector is newly appointed at the head of the University. He is next in rank to the Governor-General, who is the Chancellor of the University. The post is held *ex-officio* by the Lieutenant-Governor of Bengal.

Vice-Chancellors

The Vice-Chancellors who hold office for two years ordinarily are appointed from among the Fellows; at Calcutta by the Governor-General in Council, at Madras and Bombay by the Governor in Council, and at Allahabad and in the Punjab by the Chancellors. The Chancellors of the last two mentioned universities being the Lieutenant

Governors of the respective Provinces, it may be remarked that inasmuch as the right of appointing the Vice-Chancellor, who is the Chairman of the Syndicate, which is the executive of the university, is vested in the hands of the highest political officer, in all universities, the political control over the universities in India is manifest.

The Senate's chief function is to guide the policy of university education in conformity with the imperial policy. The affiliation and disaffiliation of colleges, the regulations and their amendments, the conferring of degrees are considered at its meetings—subject, in the first two cases to the sanction of the government.

Fellows

The Fellows of the University are of two kinds: the Ex-officio Fellows and the Ordinary Fellows. The number of the Ex-officio Fellows differs with different universities. It is ten at Calcutta, five at Bombay, six at Madras three (plus one) in the Punjab, and four at Allahabad. The personnel of the Ex-officio which is liable to change by notification, include such men as the Chief Justice or Chief Judge of the High or Chief Court where the university is situated, the Bishop of the diocese, the civil ordinary members of the Council of the Governor-General at Calcutta, the ordinary members of the Council of the Governor at Bombay and Madras and the local Director of Public Instruction. It may be added that the Ex-officio fellows of Calcutta also include the Directors of Public instruction in Burma, Assam and the Ex-officio of Allahabad include the Director of Public Instruction of the Central Provinces.

The Ordinary Fellows are both elected and nominated. Their number also varies. In the older Universities of Calcutta, Bombay, and Madras, the minimum is fifty and the maximum is one hundred; while in the newer (Allahabad and the Punjab), the minimum is forty and the maximum seventy-five. In the former, ten are elected by the registered graduates, and ten by faculties, while the rest, eighty, are nominated by the Chancellor. In the latter, ten are elected by the Senate or by the registered graduates, five by faculties, and sixty are nominated by the Chancellor. Not less than two-fifths of those elected and nominated must be engaged in the profession of Education. The proportion of Europeans and Indians generally is nearly equal now.

The detail of constitution of the Senates may be seen from the following table :—

	Calcutta	Bombay	Madras	Punjab	Allahabad
Ex-officio ...	20	5	6	3	4
<i>Ordinary Members.</i>					
Elected by the Elected Fellows	5	5	5	10	5
Elected by Masters or Bachelors of some standing ...	5	5	5	*	5
Nominated by Chancellor ...	64	80	50	60	60
Elected by the three previous columns as by Faculties ...	10	10	10	5	5
Total					
European ...	41	41	36	35	39
Indian ...	43	59	34	30	36
Total...	84	100	70	75	75
Grand Total...	104	105	76	78	79

Faculties :

The Senate is divided into faculties, every member of the Senate being assigned to at least one faculty and sometimes (under restrictions) to more than one. The assignment of members to the faculties is made by the Senate itself. Thus a faculty does not mean a collection of teachers of the subject, but a section of the Senate containing those members of it who have been assigned to the faculty as being most competent to take part in the work of the faculty in that subject. The following are the faculties :

- Faculty of Arts
- Faculty of Science
- Faculty of Law
- Faculty of Medicine
- Faculty of Engineering

In Bombay and Madras, the faculty of Science is combined with that of Arts. There are no faculties of Engineering and Medicine in Allahabad. The Punjab has the faculties of Science and Engineering combined. It also has the faculty of Oriental Learning.

Powers of the Faculty :

Besides being concerned with their respective subjects of university study, Faculties have the power of electing persons to the vacancies that may occur in the membership of the Senate. Further, they may add to their number persons other than the university registered graduates who are specialists in their particular subjects. They also appoint some members of the Syndicate. The board of studies are usually appointed by the Faculties,

The Syndicate.

It is obvious from the nature of the Senate that it is rather unwieldy for purposes of immediate business. The Syndicate is the Executive of the Senate. It consists of twelve to eighteen members, the number varying with different universities. The Vice-Chancellor who is the President of the Syndicate and the Director of Public Instruction of the Province are appointed ex-officio and are included in the number mentioned above. The remaining members are elected either by the Senate, or by the Faculties, or by both. The Colleges are very well represented on the Syndicate. In the case of some universities, it is possible to obtain the majority consisting of the heads or professors of colleges.

Functions of the Syndicate :

The business of the university is conducted by the Syndicate, such as the institution and conferring of degrees the making of regulations, the affiliation and disaffiliation of colleges. All the deliberations of importance are subject to the discussion and decision of the Senate. Subject to the control of the Senate, the Syndicate administers the property of the university, controls its servants, keeps its accounts, conducts its correspondence, appoints examiners and provides for the conduct of examinations in accordance with regulations, arranges for elections, appoints members to the board of studies, conducts inquiries and arranges for the inspection of colleges affiliated or seeking affiliation, submits to the Senate proposals for the assignment of members to faculties for the appointment of university professors, and for the making of new regulations.

Board of Studies.

These are advisory bodies usually appointed by the Faculties and submitting their recommendations to the Syndicate. Each of the principal branches of knowledge studied at the university is represented by a Board of Studies, and thus each university has fifteen or twenty of these Boards. They consist of not more than ten or twelve members, according to the number of candidates pursuing or rather taking examinations in a particular branch of knowledge over which the Board has control. The members are sometimes chosen from outside the Senate. The most important functions of the "Board of studies are: to recommend courses of study, and text books for the university examinations, and to propose the names of examiners.

Examiners.

These are persons who set questions to and value the answers of the examinees that sit for the various examinations of the University. They are recommended for examinerships by Boards of Studies and are approved by the Syndicate. They consist largely of the teachers of the subjects in which they examine. They are assisted sometimes by outsiders and not infrequently a teacher of a subject at the college affiliated with one university is employed as an examiner by another University. Usually there will be more than one examiner in a subject, especially if the number of candidates examined in that subject is considerably large; and they constitute a Board among themselves and set and mark papers in consultation.

Courses of Study.

The Universities prescribe the courses of study ; and the business of the affiliated colleges is to prepare the students under prescribed conditions for the examinations which the universities hold every year. The courses of study differ with different universities.

CHAPTER VII.

Professional Schools and Colleges, Special.

As has been already remarked in the previous chapters there are several high class professional institutions, which are not affiliated with any university, but some of which in equipment and grade of teaching excel the affiliated colleges. Such exceptionally high class institutions are the Thomason's Civil Engineering College, at Roorkee; the Agricultural Research Institute at Pusa, the Indian Institute of Science at Bangalore, and several others of a similar grade. By far the largest number of professional institutions go under the name of Professional Schools, which are not up to the standard of the University Education. Although the entrance requirements of these institutions vary widely, we may classify the instructions received therein under college education, because the minimum entrance requirement is the matriculation certificate, while the superior institutions require the Bachelor's degree or some other high degree.

These institutions train students in law, medicine, engineering, forestry, agriculture, veterinary science, and applied science. Of these, the law schools, medical schools, engineering schools and engineering colleges need not to be described. For in the engineering colleges, the training given is the same in kind as that given in the affiliated colleges, but highly specialised, while the training given in the schools of law, medicine, and engineering differs from that given in the affiliated colleges only in degree. The courses last from two to four years normally. At the end of the course, the

successful candidates receive the diplomas of the respective institutions in place of university degrees.

Schools of Forestry.

India is noted for forests which form a valuable asset to the productive capital of the country. Forests covering approximately a quarter of the Indian Empire are under the control of the forest officers of British India and the Native States. Yet there are only two colleges and eleven schools of forestry in the entire country. Of the colleges, one is situated at Dehra Dun, at the foot of the Himalayas, the second at Coimbatore in South India. The latter is an inferior institution but is growing to the standard of the college.

For special training in forestry, students go to Dehra Dun which is a research Institute. It is specially staffed, most of the professors being recruited from England, and it is under the administrative control of the Inspector-General of Forests. It draws students of four different classes : (1) students sent by the British Government with stipends ; (2) students sent by various Native States ; (3) men who are already in service either in the British or Native States Governments ; and (4) private students who eventually seek government employ.

The course lasts for twenty-three months and comprises the following subjects :

1. Forestry, including silviculture, utilisation, and forest-working plans, both theoretical and practical and forest mensuration.
2. Physical science, including chemistry, physics, physiography, geology, mineralogy, and soils.

3. Botany, both theoretical and practical, including the collection and preservation of plants.
4. Zoology—the classification of animals and the study of useful and dangerous species, especially of insects, and the collection and preservation of specimens.
5. Drawing, surveying, and estimating, as required for forest officers.
6. Forest engineering, theoretical and practical.
7. Forest law—the elements of criminal law, and departmental organisation.
8. Forest accounts and procedure.

This course is intended for the incoming officers of higher provincial service. A slightly inferior course, called the “Ranger’s Course” is also given for rangers and other subordinate officers. This course is more practical and less theoretical than the one described above. The number of students in the two departments is very small. In 1907, the provincial service class had seven, and the ranger’s class forty-five. In 1912, the corresponding numbers were fifteen and fifty-five.

The courses are thorough and prepare the students very well. If such institutions are made more accessible to the students who cannot ordinarily go so far as the Himalayas from cape Comorin, the numbers will no doubt increase. The College at Coimbatore in South India was opened in 1912 and it is too soon to expect great developments there.

The Forestry Schools which number eleven are spread over in the country. The instruction is given in the vernacular and English, and varies slightly but is in the main practical. Deputy rangers, foresters, guards, and such other men of lower subordinate service are trained in those schools. Only a limited number of students is taken annually, the least being ten in the central circle in Bombay, and the highest thirty in the vernacular department of the Coimbatore College. The duration of the course also varies, the minimum time being six months in Coimbatore, and the maximum twenty-three months, and a half in Burma.

Schools of Agriculture.

India is mainly an agricultural country and seventy-eight percent of her population are still agriculturists and live on the produce of their lands. In opening proceedings of the Conference of the Bombay Agriculture at Poona in October 1909, Sir George Clarke, the Governor of Bombay, said, "Agriculture is and must remain by far the most important of all Indian industries, and the essential basis of India's prosperity. Indian agriculture, allowing for climatic vagaries, is in a distinctly backward position. Production is not what it might become, and waste in many forms is rampant in many places." Pointing out the natural fertility of the Indian soil and showing the importance of Indian agriculture as the best export trade, he continued: "In the British Islands in 1907 they imported grain and flour alone to the value of nearly seventy-five and one-half millions sterling, and meat costing nearly fifty-two millions. Germany is becoming more and more dependent upon imported food. The United States, once

great exporters are dropping out of the wheat market and may have to trust in the future to Canada In Eastern Countries the Chinese and the Japanese, being excellent cultivators, probably extract nearly full value from their soils . . . India not only feeds herself, but derives a large source of income from the produce of the land.”¹

While the produce is so great and the possibilities are greater still, the plough and the other agricultural implements and methods employed by the ignorant and the unlettered farmer are so primitive that his results are almost negligible. The latest agricultural survey that has been made, has shown that where one bushel of wheat is harvested now, ten times as much can be harvested with slightly improved methods, and corn can be made to produce a hundred-fold. Yet for generations the farmer has been kept unlettered and ignorant of better methods. His craft unfortunately has not improved since 1858 to any appreciable degree. He uses the implements which his forefathers, at least fifty generations ago, used. Agricultural education is a dire necessity in India, and rural education ought to precede secondary and college education in importance.

Since the last quinquennium, greater attention of the Governments has been given to this subject than at any time before, and better times are in store for the farmer classes.

Agricultural education is imparted in three different kinds of institution preparing the students for different purposes. There are agricultural colleges in which students are trained to become superior agricultural officers or professors

1. East India Association Leaflets, 1900-1913, PP. 63-69,

of agriculture colleges; there are agricultural schools where subordinate agricultural officers and sons of wealthy landlords are trained; there are rural schools where practical instruction is imparted to the children of the farmers. The first and the second type of institutions are under the same roof. There are seven agricultural colleges, all of which are of a high standing. The most efficient of them is the Agricultural College and the Imperial Research Institute at Pusa, in Northern India. This was opened in 1908. The teaching provided in this college is of two kinds: (1) post graduate courses for two years in agriculture, chemistry, botany, mycology, and bacteriology, and for one year in entomology; (2) under-graduate courses which are special courses for short periods in subjects such as the management of cattle, poultry, fruit growing, lac and silk production. Both the theoretical and practical courses are thorough and equip the students with necessary information, and the ability to conduct research work.

The other six agricultural colleges though not quite so well equipped as that at Pusa, are yet making headway to reach maximum efficiency. The places where they are situated and their enrolment and cost are given in the following table.

Agricultural Colleges, 1911-12

Name of the Place and Province	Enrolment 1911-12	Cost in Rupees per annum (a rupee = \$ $\frac{1}{3}$)
Pusa, North Western Pro- vinces ...	40	319,860
Poona, Bombay ...	104	94,500
Coimbatore, Madras ...	50	95,975
Sabour, Lower Bengal	18	82,000
Cawnpore, United Provinces	122	77,800
Nagpur, Central Provinces	58	38,860
Lyallpur, the Punjab	49	64,640
	441	773,635

Students passing out of these colleges receive the diploma of Bachelor of Agriculture (B. Ag.) or Licentiate of Agriculture (L. Ag.) from their institutions.

For rural education among the peasantry, no separate schools exist, but village primary schools are used for the purpose of instilling in the minds of village children an

interest in Nature-study. Here and there a few "agricultural stations," or "botanical gardens" exist, where a practical training to a few interested boys is given in agriculture and allied subjects. The experimental farms in the colleges are open to any farmers and they are often invited to those places and shown the advantages of better methods of farming.

Apart from these sporadic attempts and the training given in the colleges to the incoming agricultural *officials* and *professors*, agricultural education is very sadly neglected. The farmer is the greatest obstacle to his own progress and yet he cannot be blamed. For being shut out of community life for ages, and knowing that an intimate contact with the man of the city would mean deception and loss of his hard-earned goods, and distrusting everything foreign, he tends to make himself the most conservative being unwilling to learn anything new. The Government, however, has recently incorporated the following principles in their educational policy.

- (1) "That a closer connection should be established between the Education and Agricultural Departments in the control of rural education
- (2) "That the Director of Agriculture should be a member of the Text-Book committee appointed to revise the curriculum and text-books of rural schools.
- (3) "That the Provincial Directors of Agriculture should submit the revised text-books to the Imperial Department of Agriculture for advice before their final adoption."¹

1. Orange, H. W. *Quinq. Report*, 1901-06, Vol. 1. p. 182,

This active policy of the Government in the matter of rural education has enlivened the peoples' interest in agricultural problems. The village school teachers are now required to know the elements of agriculture, so that they may be capable of imparting instruction in the agricultural subjects and illustrating their teaching in other subjects by examples drawn from agriculture.

Veterinary Schools

Although India is a great agricultural country, the attention given to veterinary science has been very limited. Veterinary science does not concern a people who have been used to the expensive method of trial and error in curing human ills. But of late the growing generation is taking a considerable interest in the study of science, although it is to be regretted that, as in the case of the medical profession, the trained veterinarians invariably seek Government employment.

There are four veterinary colleges and one veterinary school in the country at present. The colleges are in Lahore, Bombay, Calcutta, and Madras. Insien, in Burma, has a veterinary school.

Veterinary Colleges, 1906-1912.1

1. Sharp, H. Vol. I. p. 170.

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Provinces	Enrolment in 1906-7	Enrolment in 1911-12	Graduates during 1902-07	Graduates during 1907-1912
Punjab	259	196	209	324
Bombay	111	88	59	107
Bengal	104	123	65	154
Madras	90	51	9 (in two years)	76
Totals: ...	564	458	362	661

Although there is a fall in the enrolment of 1911-12, as compared with the enrolment in 1906-7, the number graduated during 1907-1912 is almost doubled by the number graduated during 1902-07. The course usually lasts for two years. The training given is both theoretical and practical. The equipment of the college libraries and laboratories is very satisfactory.

Technical and Industrial Schools

A sharp contrast obtains in India between the higher and lower professional institutions and the technical and industrial schools. The former are colleges under the Government or other public bodies, while the latter teach the scientific principles of industrial processes, the processes themselves or the manipulation of material involved in trades or crafts.

Technical and industrial education was recognised as an important part of education, in the despatch of 1854. Attempts have since been made to make the technical and industrial schools attractive and profitable. Until the Government of Lord Curzon, however, those schools "were lacking in definiteness of both method and object; they were not organised upon any sustained policy, and insufficiently co-ordinated with local industries and trades."¹

Lord Curzon's education reforms remedied this state of affairs. Several Committees and Conferences have sat since the said reforms, and the whole subject of technical and industrial education is occupying the attention of the people as well as the government in a remarkable manner.

1. Sharp, H. Vol. I, p. 173.

Two of these formidable obstacles are in the way of progress of this movement. The one is the temperament of the people, to whom the dignity of labour is a new concept and the increasing of earning capacity seems to have little value. The home-life and social heritage of an average Hindu boy are in the way of his developing into a strong, sturdy and independant young man. He is petted too much and too well taken care of at home, and hence his general lassitude, dependence on others, and indifference to all work which involves manual labour. From the time he enters the primary school, till he leaves the highest educational institution which he could reach, the expenses of his schooling and living is usually borne by his father or some other relative. If he happens to have no father or other guardian, or if his people are too poor to pay for his schooling, he lives on charity. Worse than all, is the fact that during his later teens when he is still in a high school or a college, he is forced to go through the ordeal of marriage. His young wife and he are both taken care of either by his father or father-in-law, or somebody else in that domestic kingdom which is known as the "Joint-family." His failure in an examination—usually there are several failures—does not entail serious consequences, while his success only leads him on and on till he reaches the climax of his general education. All through his school and college career, the problem of what he is going to be in life, would not have occupied his serious attention. He is very doubtful about his future. By the time he reaches his highest point in general education, he would have lost the robustness of youth, the daringness of the indefatigable, the elasticity of perseverance. He then waits for the windfall of a

vacancy in *an office*. Industries, handicrafts, and even professions are left to themselves. Perhaps in other parts of the world the same state of affairs may obtain. But in India the case appears in an intensified form and there is no doubt that an average student in India has a very easy life.

Times are changing. The pinch of poverty and economic stress are being felt everywhere. The teachers are beholding in the faces of every new batch of students that pass through their class rooms every year, a look of seriousness of life. Time will remove the first of the obstacles, namely, the want of a sense of dignity of labour that impede the progress of education in general and technical and industrial education in particular.

The second obstacle to progress in this direction is the low standard of life of the average Indian. The comforts of home and conveniences of life are lessons still unlearned. A few bricks cemented with country lime in the verandah, answer for the chairs and cushions of a parlour. A nail or two in the wall are a substitute for the coat rack. A palm mat and a sheet lulls a man to a deep sleep. The change of seasons does not demand a change of clothing. Two sheets of thin cloth to cover the lower limbs, one or two thinner sheets to cover the head, two shirts and a coat, together make up the respectable contents of a man's wardrobe. Such a life of indigence is due not merely to poverty. For a man of comparative affluence lives no better than his poorer compatriot; and both spend enormous sums of money—the latter beyond his means—in discharging their social obligations of giving feasts and presents to their friends on such auspicious occasions as a wedding or a national festival.

Low standard of living is detrimental to progress anywhere but a low standard of living originated by the natural temperament of a people, and promoted by the imperious demands of an exploiting society, cuts at the very root of progress. Industries will thrive when there are *buyers*. Markets will increase in number when the demand for its articles increases. The comparative low standard of living in India must be raised if the peoples of India should progress.

The third obstacle, that arises from the second, is the lack of industries themselves. Seventy eight per cent of the population live on agriculture. Cheap and durable goods keep pouring into the open markets of the country from China, Japan and European countries. The pin, pencil, and paper are supplied by foreign countries. Even the much-beloved jewels and the greatly ordered metal gods and goddesses are supplied by European countries, to satisfy the aesthetic and the religious cravings of the Hindus at the expense of their economic degeneration! Under such circumstances the development of home industries becomes impossible. Business is in its essence speculation. Speculation is a risk. Even that risk is deterred in India by vigorous competition. The removal of this obstacle to progress depends on the good will of the Government. Absolute protection, or at least, preferential protection is necessary. Thus, for the development of industrial and technical education as for the education of any other kind, in India, both the people and the Government have to co-operate.

The technical and industrial schools in India have a three-fold classification :

- i. Technological institutions intended to instruct in the principles of science applied to industrial arts and to produce masters and managers of industries and scientific advisers.
- ii. Technical or intermediate schools for the training of foremen and others who require some knowledge of scientific principles and of machinery.
- iii. Trade or craft schools intended to train artisans to follow their calling with dexterity and intelligence.

In addition to these schools, deserving students have the opportunity of being sent out to study industries in foreign countries.

There are several technological institutes of the first kind. The Indian Institute of Science stands supreme as the best of its kind. It is initiated by Mr. J. M. Tata, a Parsee merchant and handed over to the control and management of the Government which subsidises it. It is under direct management of Dr. Travers, the collaborator of Sir William Ramsay. Its construction was completed in 1911, when it was formally opened. In that year seventeen students holding some of the highest science degrees from the Indian and European Universities, were admitted and their number is steadily increasing. It possesses departments of general organic and applied chemistry and electrical technology, and also provides instruction in French and German. It is to be developed into a complete faculty of pure and applied science. The other technological institutions of first grade are still under construction, although

courses are being given in the incompleted buildings. They are chiefly in the United Provinces. There is also one in Sibpur, Bengal. They give instruction in the chemical aspect of sugar, leather, acid and alkali manufacture, dyeing, bleaching, printing, colouring, the finishing of manufactured goods, and paper making.

The second and the third grade of technical and industrial schools are to be found in all provinces. They usually train students in local industries on a small scale. The Madras Tannery, and the Perambur workshops in Madras, the Victoria Jubilee Technical Institute in Bombay, the Serampur Weaving Institute, and the Bengal Technical Institute, the Victoria Diamond Jubilee Hindu Technical Institute in the Punjab, the Victoria Memorial Technical Institute in the Central Provinces, are some of the notable examples of this grade of schools. The training given in them includes, carpentry, machine construction, tannery, weaving, textiles, dyeing, soap making, glass making, and such other Industries. In connection with those schools it is said : "There is the danger that boys will be attracted who are not of the artisan class and have no intention of pursuing the craft taught ; pupils frequently leave the school before they have completed the course or become efficient ; and there is the difficulty of providing them with proper implements when they take up their work.....Money and labour have been wasted in teaching boys trades which they will never practice. Industrial schools have apparently worked no change for the better in the Indian carpentry ; the Chinaman has still to be called in when any work out of the common is required." ¹

1. Sharp, H, Vol. 1. p, 175.

We have already referred to the causes of the lack of appreciation for industrial and technical education in India and have suggested the means to remedy those deterring forces.

Statistical Summaries

Under each kind of professional colleges and schools we have given their respective statistical tables. The following tables are the summaries of all professional affiliated and unaffiliated colleges and schools, including the technical and industrial institutions.

Professional Colleges and Schools.¹

1. Sharp, H. Vol. II. pp. 256, 264.

Professions		Totals	Institutions		Pupils
			Public (Government Board and Native states)	Private (Aided and Unaided)	
Law	C. 22				
	S. 1	23	13	10	1,276
Medicine	C. 5				
	S. 28	33	25	8	3,851
Engineering	C. 4				
	S. 3	7	7	...	1,609
Agriculture	C. 2				
	S. 1	3	3	...	267
Teaching	C. 10				
	S. 575	585	503	82	13,395
Technical & Industrial		242	69	173	12,064
Art		4	2	2	1,234
Commerce		28	23	5	1,543
Totals :		925	617	298	34,239
Ratio		100	67	33	

Note : C. College S. School.

Sources of Expenditure

Totals from all sources Rs.	Public (Provincial and Local Boards) Rs.	Fees Rs.	Private and others Rs.
264,494	37,093	219,373	8,028
1,362,227	958,678	294,374	109,175
888,881	799,388	69,426	20,067
2,166,007	1,955,084	54,114	176,809
178,304	170,353	7,951	...
1,172,947	525,506	67,328	580,113
196,556	164,049	17,564	14,943
82,278	28,888	46,325	7,065
6,311,794	4,639,039	776,455	916,200
100	73.5	12	14.5

From this table we find that the Government is taking greater share of responsibility in maintaining and managing the professional and technical institutions, than those institutions for general education. The following percentage table shows this fact clearly :

Institutions (100)

	Primary	Secondary	College	Professional
Public (Government and Boards)	26	29	24	67
Private	74	71	76	33

Expenditure (100)

	Primary	Secondary	College	Professional
Public (Government and Boards)	61	29	38	73.5
Private	19	20	24	1.45
Fees	20	51	38	12

Thus the Government undertakes to maintain and manage two-thirds of all professional and technical institutions in the country, while it maintains a little more or less than one-fourth of all institutions of general education. In

regard to expenditure, the figures do not allow of easy and general comparisons, as in the case of institutions. It may, however, be noted that in the case of every grade of education, the expenditure that the Government bears is larger than that borne by the private bodies. The notable examples are the expenditure of primary and professional education, in which the percentage proportions of Government to private agencies as are 61:19 and 73·5:14·5 respectively. In the case of primary education, however, the higher percentage of expenditure in favour of Government is mainly due to the contributions of the local boards who pay from the special rates collected for primary education, as we have already shown, forty per cent. out of the sixty-one per cent.

Although the Government's expenditure on the professional schools and colleges is only about eight per cent. of the total expenditure on all education, yet the fact that it supports $\frac{2}{3}$ of the total number of professional institutions is a good feature of the British System of education.

PART III.
CRITICISM.

CHAPTER I.

Results of English Education.

The Need to Define the Point of View.

There have been a number of destructive critics of the British political administration with which the British educational policy is closely knit. The most rational amongst them are the Englishmen themselves who speak with personal knowledge of the affairs of India. There are also thousands of highly educated Indians who in their thinking have reached a stage at which they feel they can no longer tolerate being ruled by a foreign nation. The extremist party among the latter would resort to any means, sedition, anarchy, or open murder, if need be, in order to wrench the political power from the alien hands. The moderate party, on the other hand, would claim home-rule by constitutional means. The end in either case is the same, namely, self-government.

The conclusions at which these different classes of critics, and other less definable political schools of thought, arrive, are influenced by the point of view they take on Indian affairs. The English critic finds that the Government of India is one man's rule, or at best, the highest form of bureaucracy, the English monopolising all the best positions of civil service, and giving the native very little chance to enjoy the goods of his own country. In his opinion all this is diametrically opposed to the English ideas of democracy and fair-mindedness. The Indian politician takes up

the argument from the mouth of the English critic, and adds to it his belief that his race is not inferior to the English, that he is better qualified intellectually and morally to hold high positions in his country than a numberless Oxford and Cambridge raw graduates.

This controversy has of late assumed very serious aspects, and the history of Bengal in the last decade and a half is an evidence of the seriousness of the situation. The controversy will continue for a long time until the point of view of all those concerned in India's welfare is changed. This new point of view, which in reality is as old as the Greek civilisation, at least in theory, and it is the point of the *common man*.

With the progress of civilisation the common man has taken his stand on the stage of human drama. Napoleon is dead; Niezstche's "Super Man" is despised, Carlyle's "Great Man" is recognised only when he is the reflection of the "Small Man". The whole of the civilised world is tending in thought and deed toward democracy, which is based primarily on the recognition of the importance of the common man in the economy of the State. "In Great Britain one far reaching reform after another has left standing only the shell of oligarchy; the spirit and support of British civilisation are democratic. Despite the influence of Bismarck and the two Williams, great progress is being made toward the democratization of Germany. France after a great period of unexampled trouble and unrest, has founded a successful and apparently stable republic. The United States have disappointed every foe and falsified the predictions of hostile critics. The

governmental framework constructed by the Fathers for less than four millions of people, scattered along a narrow strip of seaboard, has expanded easily to meet the needs of a diverse population twenty times as large, gathered into great cities and distributed over an empire of seacoast, mountain, plain and forest. It has withstood the shock of the greatest civil war of all time, fought by men of high intelligence and determined convictions. It has permitted the development and expansion of a civilization in which there is equality of opportunity, for all, and where the highest civil and military honours have been thrust upon the children of the plain people by their grateful fellow citizens.”¹

Even that most atrocious and diabolical human occupation of war, by which ‘Power’ seeks to be placed on a firmer footing, is in the main dependent on the labour of the common man. All civic progress in the time of peace is mostly due to the efforts of the common man. To the noblest thoughts of humanity, scientific discovery and invention, religious and social reforms of the best kind in the world, the contributions from those of humbler walks of life are as great as, if not greater than, those which emanate from the aristocratic great. It is no wonder then that the twentieth century has crowned the common man, as the prop of society, of the nation and of the world. There seems to be a new renaissance in the world, of looking back on the ages as they have rolled away to see what the common man did all the time he was suppressed by caste, class, or political power. The twentieth century is no more interes

1. Butler, Nicholas M : Democracy and Education in “Meaning of Education,” p. 104.

ted in the study of history as a record of battles, the creation and destruction of emperors and empires. Modern history is sociology which traces the beginnings of humanity throughout its evolution, pointing out the religious, economic, and political forces which augment or obstruct that evolution. Insofar as these great living and dynamic forces operating in society elevate the common man to his rightful position in the economy of the state, will those forces obtain justification for their existence. But when the operators of these forces in any society or a nation seek their own elevation at the expense of the common man's degradation and gag his mouth and bind his limbs to safeguard their position, the intervention of a foreign power becomes imperatively necessary. In the struggle for existence, the oppressed common man recognises no foreignness in a foreigner inasmuch as he is not led to believe in the nativeness of the native. Man, after all, has to live and living is the most imperious demand on his organism. Under such dire circumstances the common man's alliances are with a power, native or foreign, which makes possible his honest strivings for earning the wherewithal of life.

It is this common man's point of view that we maintain in evaluating the British System of Education in India.

Of the general good results of the English education in India affecting equally the rich and the poor, the high caste and the low caste, the powerful and the powerless, volumes might be written. Suffice it to mention here three general tendencies to which the soul of India is drifting as the result of English education.

The first of these tendencies is a change in India's outlook on life. With a religion or systems of religions

which placed the centre of gravity of life outside the world and life itself in "nothingness", the people had been universally forced to a life of resignation, the abnegation of self, nay even to a life of physical torture in order that the life to come might be assured. A disbelief in the present life and its possibilities, was rampant in the minds of the intellectual as well as the ignorant people. The enjoyment of life in the providentially blessed country of Hindustan, was left to the man of mundane pleasures, who necessarily grew in power until at length, the philosophically minded had been robbed of their very necessities of life. They awoke from their trance only to find that their power could no more persist nor even exist. Intellect lay prostrate at the foot of physical power. Agnosticism, pessimism, and nihilism coloured all their religious as well as secular thoughts. The thoughtful India would have, if she could transformed her religious and social beliefs. But shorn of all power and economic independence, of her own volition, she lay absolutely impotent and sank deep in the mire of despondency until political peace leading to civic progress was established.

The 'materialistic' and the 'secular' West began its intellectual as well as its commercial inroads into the religious East. The dynamic west impinged upon the static East. The optimistic West weighted the life of the pessimistic East and brought the centre of gravity down to the earth; so that the life of the East might assume its natural state of stable equilibrium. The pragmatic West gave a new meaning and import to the absolutist or idealistic East. The commercial power of the West followed its natural evolution in India. From commerce,

the West took the next natural step of political power ; from political power, it took the next step of an organised government in which the rights of all men were recognised. It gave a universal education so that the people who got it might use it as a tool to shape their life to meet the new demands of life. Speaking of the irresistible might of rationalised industry and modern science as a triumph of Secularisation in the East, Shotwell says: "Before this force the dreamy East is giving up her dreams; the factory whistle is breaking in upon the clanking of the pagoda bells; the muezzin's call to prayer yields to the more imperious call to work. Religion was the heritage of the Orient; science the achievement of the West; and the West in the victor. It too, of course, has its religion to offer, but not of a kind to hinder industry and commerce and not even—at present at least—to block rationalism.....
.....The claims of reason as against those of tradition and authority are stirring with portentous movement in the tranquil, religious depths" ¹ of the eastern people.

This transformation and the so called secularisation of the Indian thought is due among other things to the magic touch of English education. Secularisation is as necessary for, and will be as potent in, the social evolution in India as it was in Mediaeval Europe. One of the Indians in speaking of the transforming power of English education in India says, "It has generated impulses that have vivified all aspects of national life. The dictates of science and reason have begun to regulate the intellectual outlook; the

1. Shotwell, James T; The Religious Revolution of To-day, pp. 15, 16, 17.

ethical sense has been trained to feel the wrongs of centuries; and various movements for the national good and prosperity have been successfully conceived and worked by the help of this system.”¹

It must be admitted that this leavining process of English education is confined to a very limited body of people. But when we know that systematic English education in India is only a little over fifty years old and it is operating amidst a people who are the most conservative and cast-bound, the nature of the results achieved is far beyond expectation. One would like to see the results in a larger measure. Nevertheless, the system faulty as it may be, has been able to change the outlook of the people. Indeed it is creating intellectual variations which are slowly aggregating to produce the psychological evolution of the people.

Much more important than the secularisation of thought is the second of the tendencies which English education has generated, namely, the democratization of thought of the people. We have seen that the hierarchy of caste and the political dilapidation that resulted from it, brought untold suffering to the common people. At one time they stood dumb-founded under the spell of the magic wand of priest-craft and at another, trembled and shivered under the sceptre of state craft; while at all times they were humbled like a sheep before its shearers. The political government of Great Britain redeemed them from eternal torture and secured peaceful and fearless living. But the development of their potentialities was left to.

1, Seshadri, P. The Beginnings of English Education—*East and West*, December 1914.

English education. The blessing of universal education rains now on the wise as well as on the ignorant in India.

This universalisation of education has bestowed manifold blessings on the people. In the first place it has given a fatal blow to the infamous theory that only the twice-born had the hereditary claim to learning and that the other caste or castes should exist for ever for the menial service of those theocratic castes. It has, as Schiller says, given "a declaration of independence of the concrete whole of man with all his passions and emotions unexpurgated, directed against the cramping rules and regulations by which the Brahmans of the academic caste are tempted to impede the full expansion of human life." It has also struck at the root of Aristotelian and Platonic theory that education is the affair of the favoured few. For the British system provides education for all castes alike, and to all grades of people in any particular caste.

In the second place the English education in raising the low castes to the intellectual level of the high castes has created an intellectual conflict between those two groups. Intellectual conflict is as necessary for intellectual evolution as social conflict is for social evolution. Ignorant critics who do not understand the significance of *conflict* in any phase of human evolution, have indicted the British Government for being instrumental in creating conflicts among the various communities in India. How can the British Government exist as a human institution without raising conflicts in India—a country in which usurpers of thrones, exploiters and the self-elevated priestly class are

now being made to rub shoulders with the once ignominiously ruled, the exploited poor and the down-trodden castes under one paternal government? English education does and must place the sword of freedom in the hands of the individual with which he fights his brother, sister, father, mother, society, and nation if they happen to be in his way of progress. Conflicts arise from the consciousness of the wrong done to the wronged for centuries. Insofar as the British Government and British education are responsible for the development of this consciousness, they are successful institutions. For a conflict is the first stage of evolution leading to a recognition of inequalities, necessitating the institution of law and justice, promoting democratic ideas through compromise, developing social solidarity and culminating finally in the creation of a nation! The stage at which the intellectual conflict arises between the once degraded communities and the intellectual elite of a nation is a stage which augurs well for the nation. The consciousness of the conflict in the former gives them a control over themselves and of their environment by which they assert their independence of thought, while in the latter it destroys vanity and creates an attitude of compromise. It is at this stage that the intellectual conduction between the two differently charged minds takes place and the psychic equilibration becomes possible. The result of this process is an addition to the thought-life of the people as a whole or in other words, the democratization of thought.

Secularisation and democratization of thought has lead to a third tendency in the people of India, namely the desire for democratic institutions. The political aspect of this tendency we shall deal with in a subsequent chapter.

Its social aspect need only be mentioned here. Ideal democracy is not a regime of *laissez faire*, nor unbridled freedom. It is on the other hand a regime which, under the control of the people at large, allows the maximum development of the individual according to his or her capacities. It records but does not recognise the inequalities of men. It provides for individual differences. In such a regime of ideal democracy, the sense of justice, fair-mindedness, cosmopolitanism and altruism develop. That these social virtues are increasingly developing among the educated classes of India, nobody can deny. Even religion which was once the birthright of the priestly class, is becoming the right of the common man. Proselytisation in the Hindu religion was a thing never heard of. But the modern religious movements such as the Brahma Samaj, the Arya or Prarthana Samaj, and a number of less known religious propagandists are opening their doors to new converts whom they endeavour to win. These movements though religious in name, yet favour rigorous social reform. "All these movements," according to Farquhar, "oppose both idolatry and caste; and none of the leaders have been ascetics."¹ This religio-social awakening is not confined to the Hindus. The Parsee Reform among the Zoroastrians, the Mohamedan Reform among the Moslems, are similar movements. The "Servants of India Society" is about the most pronounced social reform movement that there is in the country. In the social programme of all these bodies such subjects as female infanticide, child marriage, polygamy, widows, the zenana (seclusion of women), marriage expenses, domestic ceremonies, education of boys and girls,

1, Farquhar, J. N. *Modern Religious Movements*, p. 29.

caste, temperance, social service find place for discussion. The underlying cause of the convergence of a greater attention to these lines of constructive reform among the people is explained by Farquhar thus: "Since the time when the *majority of the educated* class came to recognise that anarchism was the worst enemy the people of India have, the new national, feeling touched as it is with religious feeling, has led men into new forms of activity and service, which promise to bear fruit." ¹

Thus English education has taught the people that democratization of social institutions, and humanising of degraded peoples, are the keynotes of nationalisation. If English education has done nothing else for India and even if it has convinced a very small portion of India of this truth, it has achieved a mighty success. For it has ushered in an era of New Dispensation, a Regime of Democracy, and crowned the Common man.

We have satisfied ourselves with showing only the general tendencies of the people. There is no doubt that many blessings will flow to the people at large in such an atmosphere of democracy. The movement toward human uplift is new and slow. Time is required for greater and wider dissemination of this new dispensation.

Something of the role that the British system of education has played in the democratization of the people, may be seen from the statistics on the following pages.

1. Ibid, p. 28, Note : The italics are our own.

We shall first see how the different communities stand with reference to literacy. The following table shows it.

Literacy according to race or creed. ¹

1. Risley, H. H. Census of India, 1901, Vol. I. Gen. pp. 174-176,

Religion	Literate per 1000		Literate per 10,000 in English alone	
	Males	Females	Males	Females
Parsi ...	784	482	4,075	961
Christian ...	572	311	1,289	615
Jain ...	480	18	134	1
Buddhist ...	164	10	24	1
Hindu ...	103	4	64	1
Sikh ...	93	7	52	...
Mohamedan ...	26	1	32	...
Animist ...			2	...

The community "Hindu" in the above table includes the Brahman and the other high caste Hindu communities. The fact that four other communities have gone above them is a sufficient proof of the democratic tendency of the British system of Education in India.

There is no doubt that within the last decade, the progress of education would show greater proportionate differences in the above figures.

Let us next see how the different religious communities are represented in all schools and colleges.

Pupils in institutions of all grades by race or creed for 1911-12.

1. Sharp. H. Vol. II. p. 204.

Grade of Education	European and Anglo-Indians	Indians	Hindus		Mohamedans	Buddhists	Parsees	Others	Totals
			Brahmans	Non-Brahmans					
College, Arts ...	208	869	11,175	13,195	3,035	228	500	378	29,048
College, Professional ...	333	135	2,241	2,957	664	1	190	115	6,633
Secondary, general ...	28,672	43,244	179,386	406,227	171,281	70,278	7,292	17,990	924,370
Secondary professional ...	1,500	6,059	22,022	27,764	119,190	2,944	447	1,203	179,929
Primary Education ...	3,786	138,808	542,740	2,959,075	1,022,768	166,283	8,716	145,966	4,988,142
Private Education ...	73	7,690	41,330	191,842	234,153	169,747	315	6,846	651,926
Totals ...	34,372	196,805	798,894	3,601,060	1,551,151	409,481	17,460	172,498	6,780,721
Population :—	259,369	2,273,402	175,102,789	57,949,865	10,650,217	88,341	9,044,570	255,368,555	
Ratio of School population to population ...	13.2%	9.0%	2.5%	2.7%	3.8%	20.0%	2.0%	2.6%	
Ratio of school population to population of school-going age on the 15% basis ...	80.8%	58.2%	16.7%	17.8%	25.7%	132.0%	12.7%	17.7%	

It is evident from the figures of the last table, that so far as the school population is concerned, almost every one of the main religious and social communities of India is in one grade of schools or another. Further the percentage figures disclose very remarkably the universality of English education and the results of its reaction against the hereditary and aristocratic conception of education. We may set aside the high percentages of the educational advance among the Parsees and the European and Anglo-Indian communities, as those communities' presence in India is of a recent origin and consequently they have not allowed their education to suffer from either the priestly hierarchy or aristocratic classes. The Hindus including the Brahmans and the non-Brahmans, maintain a slightly lower position than the average, their percentage being 2·5 while the average is 2·6%. It would be very interesting to know what the relative standing of the Brahmans and the non-Brahmans is. Unfortunately at present we have no means of knowing how many of the 175,102,789 people who go under the name 'Hindus' are Brahmans. Of all the figures of the last table, those which refer to the Indian Christians are extremely significant. It will not be an exaggeration to say that a very large number of these Indian converts to Christianity are drawn from low castes and the "untouchables," once considered the scum of society in India. That community may be taken to represent those unfortunate beings who suffer (and suffered in times gone by) social and religious tyranny and economic depression, owing to the institution of inhuman caste. These once unfortunate people coming within the precincts of a new

social organisation, have taken advantage of English education and raised the percentage of school population among them from 0 to 9·0%, with their women's education leading in India.

The Mohamedan community is usually considered to be very backward in education; but as the figures show they maintain the average. Buddhists, on the other hand, from the time of Gautama, the "Light of Asia" started that religion, have held that education is not the monopoly of a few. In fact, they lead in primary education, 38% of their children of school age being under primary instruction. Their standing in all education represented by 18% is a sign of progress amongst them. The constituency of the people that come under the heading, "Others", in the previous table, is difficult to define. It includes the Jains, Jews, and the members of some other minor religious persuasions. A great majority of them, however, are *animists*, who are primitive, degraded, and cast out from social circles. Although the percentage is low (2·0%), yet it speaks well for the British system of education. The same remarks apply only more significantly, when we compare the population of school going age with those who are actually in school, from different communities.

What is known as Private Education in the table is worthy of note. It is managed by private bodies without any aid from Government and independently of public recognition also. This is an indication of the extent of private effort in education, as a democratic tendency among the people.

Higher education in any country is an index of the thought-life of the people. If it is confined to people of one caste or creed, as it was in India for centuries, the thought-life could only be narrow, stunted and undemocratic. How, by spreading higher education among all castes and creeds, British education has democratised the thought-life of the people of India may be seen from the following table, which gives the number of students male and female in Arts and Professional Colleges, by race or creed.

University students in Arts and Professional Colleges- 1

Sharp H. Quinq, Report, 1907-12. Vol, II, p. 24,

Race or creed	Number of pupils	Per centage to 10,000 of their population.
Europeans or Anglo-Indians ...	541	21
Indian Christians ...	1,004	4
Hindus (Brahmans and non-Brahmans) ...	29,568	1
Mohamedans ...	3,759	5
Buddhists ...	229	2
Parsees ...	690	78
Others ..	493	5

Another index of the democratization of the peoples of India is the number of teachers of different religions who teach in different schools and colleges. As we have no means of knowing those actual numbers, the number of teachers in training institutions may be taken in lieu. And they are as follows :

Students in Training Institutions by race or creed 1911-12. 1

Communities	Males	Females	Total	Per centages for 100,000 population
Europeans and Anglo-Indians ...	23	219	242	100
Indian Christians ...	1,048	802	1,850	80
Brahmans ...	3,282	173	3,455	5
Non-Brahmans ...	4,943	280	5,223	
Mohamedans ...	2,110	92	2,202	4
Buddhists ...	209	25	234	2
Parsis ...	1	3	4	5
Others ...	196	19	215	2

1. Sharp H. Quinq. Report, 1907--1912. Vol. II, p. 262.

The table speaks for itself. When the young of India are placed under the guiding spirit of such goodly number of teachers of different religious beliefs, the old ideas that maintained that education was the birthright of a few and the teaching profession the exclusive right of the priestly class, should die a natural death.

CHAPTER II.

Defects of the British System of Education in India

Throughout the second part of the thesis, we have pointed out the minor defects of the British System of Education in India. Almost all of them are due among other things to three unavoidable circumstances under which India is placed.

I. India is under a foreign rule. The good of the people, as the Indian people see it, is necessarily different from the good of the people as the Government sees it. Unfortunately, the ignorant masses cannot see who is right. But on account of the fact that the educated classes, the moneyed people, the high castes, have not inspired confidence in the proletariat, the latter remain almost dumb, trusting to the good will of the Government. While there is every evidence to show that the Government have the happiness of the many in view in all their relations with the people, yet, nobody can deny the fact that any altruistic government, native or foreign, is likely to remain reconciled to and satisfied with the existing circumstances, unless the public raises its voice and makes new demands. In the case of the British Education in India after once the educational system was inaugurated, no important educational advance was made either in policy, administration or organisation, until such a voice of discontent was uttered. But, a student of the history of the British administration in India, is led to believe that if such discontent had been made manifest,

with greater respect to facts, with less selfish ends in view, with a better sense of discrimination and judgment, on the part of the agitators, the government would have been in a better position than it is now to understand the real needs of the people. The moulding of public opinion is confined to a few people and it is to be feared that it is not representative and therefore not of the right kind.

In the government of a people by a foreign nation, especially when the former is a mixture of communities having hardly any common bonds of social fellowship, as in the case of the people of India, representation to the government for political and civic privileges must needs be really *representative* and comprehensive enough to include the happiness of *all*. For such representations to be successful they must be "the resultants of a number of interacting causes—the Wills of those persons whom the machinery of the community has brought into organised relations with each other, the organised Wills of individuals and the circumstances of the case, which no one may have realised and whose effects no one may have expected."¹ This "Organised Will" arising from a *consciousness of kind* are both the *resultant* of an inter-commingling of the communities. This "social Chemistry" results in the creation of a force—a "social machinery"—which carries with it the strength that obtains in unity. "Organised Will" can only exist in a community provided with the necessary social machinery."²

"This social machinery" is wanting in India. Until that is created, India may cry and weep, but that is all she

1. Wallas, Graham. *The Great Society*, p. 288.

2. *Ibid*, Introduction, p. xii.

can do. It is one thing to desire home rule, as the panacea for all evils in India, but it is a totally different thing to prepare the people for it. With a population of two hundred and fifty-five millions, included in British India only, speaking more than one hundred and fifty different languages, twenty-one of which are spoken by more than a million people, with six per cent, literacy in all these languages, and only about 3% literacy in English, with these two hundred and fifty-five millions divided most absurdly into thousands of social and religious groups between any two of which there is neither intermarriage, common dining, common intercourse, one cannot believe that India is prepared for home-rule, as some of the agitators would swear that she is. Such a belief passes beyond human comprehension. So, to believe in the home rule as the panacea for the unsatisfactory state of education in India is highly chimerical and absolutely faulty. If a "social machinery" is created, it will, even in the very process of its creation, show the lines of the constructive development of the nation rather than drive them to a destructive policy, while the completion of such a machinery will take care of India in every respect. Such a social machinery demands the sacrifice of the haughty communities for participation in social service, it demands the sacrifice of wealth accumulated with the few rich, it demands the recognition of every individual, especially the common proletariat, as a useful and deserving entity in society, in short, it demands an entirely different social organisation in which the social rights of every individual are recognised and respected. The creation of such a social force is entirely in the hands of the people. For India is tied on to England, a country whose Government

has hardly ever adopted an aggressive policy either at home or abroad, in matters of civic progress. England's civilization is the civilization of the people who were left to themselves to develop. The Government of Great Britain in India will not be an exception to the rule, and hence cannot and will not actively take part in the social reorganisation of the people. All that it does in the matter of education is to give a system, which is universal and democratic in its application, limited in scope, narrow in its ends, and subordinate to the imperial government in policy. In spite of its limitations, it may be made an efficient tool to construct the "social machinery".

With the civic progress and educational advancement, as the burden of their own responsibility, the people are confronted with the second factor which impedes progress and advancement, namely, the low productive capacity of the people at large.

That education is scanty in the country nobody can deny. To remedy the defect there seem to be two or three ways. The first of them is with the people. We see that the revenues of India amount only to £ 84,261,600, while those of other countries except Japan far exceed those of India. The largest item of revenue in India is the land revenue, which forms about twenty-five percent, of the total revenues. Agriculture seems to be the only source of national prosperity. Unless the people develop industries and add to the wealth of the nation, and unless agriculture is improved and the land is made to yield more, there seems to be no hope to increase the income of the nation. This again brings up the other more vexed question to which

we have already referred, of protection of industries and trades. India is an open market and free trade flourishes. This doubtless discourages home industries, and creates no inducement in the 78% of the people of India who are agriculturists to give up their farm which yields them immediate results to gamble in industries whose intricacies they are not taught to see ahead. People are divided in their opinion with regard to the non-protective policy of Great Britain in India. The protectionists see no hope of solving the problem of education and many other problems affecting the national prosperity until protection is secured. But the non-protectionists maintain that the people in general are notoriously poor and protection will only increase their poverty and make them more miserable and unhappy. Further they maintain that protection will surely lay the foundations of capitalism, which in consideration of the fact that the Indian labour is cheap and the standard of living is very low, will work the greatest havoc in the already poverty-stricken India. On the face of these gravest problems, it is very hard to opine anything with certainty. The earning capacity of each man must be increased, but how, is the question of questions. Inasmuch as the Government, as a government, cannot commit itself to a policy which protends evil consequences, it rests with the people to improve their position by the various opportunities within and without their country in spite of non-protection policy of the Government.

In addition to the increasing of the earning capacity of the people, India must be helped by her rich people. India is

not a country without Croesuses. Some of the rich people of India may be well compared with those of Europe and America. If they see any advantage at all in educating their fellow countrymen, they should come forward with their accumulated wealth to help humanity. It will be an investment worth making and the importance of the investment cannot be over-estimated.

In order to augment private effort, the Government cannot remain any longer in the same attitude as they have assumed till now. For a great deal of expenditure on education, they depend upon local cesses as we have already pointed out. In addition to making larger grants from the provincial revenues, they ought somehow to increase the contribution from the cesses, or levy a special tax on the urban people for purposes of education. To raise the fees in the schools and colleges will reduce school population; to adopt a retrenchment policy in educational service will undermine the efficiency of the schools. There seems to be two ways of meeting this difficulty. The first of them is to tax the urban people to meet the desired expenditure. The second of them is to reduce the expenditure on civil service. We remarked elsewhere that the percentage cost of civil service in India as compared with that of Great Britain was not high. But this does not mean that it cannot be reduced in India. For a great portion of it is consumed by the Indian Civil Service men recruited from England, whose salaries are about three times those of Indians, man for man in the same appointment. If all the English Civil Servants are displaced by the Indians of equal capacity, one would venture to think that a very large portion of the cost of civil service will be saved. But such a procedure

at present will be rash, for the country would need the services of English officers as much as those of the Indian. But a great preponderance in the number of English civil servants must be slowly reduced, if ever India is to be educated to take care of herself. The indictment that the Indians are characterless and that therefore, they cannot be trusted with the important duties of the State, cannot *always* be made the argument in favour of inundating the public offices with Englishmen. To maintain the argument continually would reflect upon the kind of education which the Government is offering to the people. Unless the cost of civil service is reduced by employing a larger number of Indian servants, there will hardly be any hope of improving the civic condition of the people through education.

The third great obstacle to the progress of education in India which affects especially the organisation of school-systems and methods of teaching, is the fact that English, which is the medium of instruction for the secondary and higher education, is a foreign language. That English is the only language through which India can come in vital contact with western dynamic civilization, has been established. Also that the vernacular literature and science of India, do not satisfy the increasing demands of the times, is also known. Hence India has to reconcile herself, at present at least, to this situation, and suffer, as she undoubtedly does, the evils that necessarily arise from an obligation to learn anything worth learning through the medium of a foreign language. Those evils may be reduced by adopting more efficient methods of teaching than those that

are in vogue today. It rests with the teachers to improve the situation.

Remembering the three general causes which we have tried to show as being responsible for the defects or rather the deficiencies of the British System of Education in India, we may now examine these critically. They may be summarised as follows :—

- I. That education in India is still in a very backward condition as seen by the
 - (a) slowness of progress, in the School population ;
 - (b) inability to provide for the increasing number of children of school-going age ;
 - (c) slowness in the growth of literacy.
- II. That the direct management of education by the government is very small, leading to
 - (a) a lack of control over education ;
 - (b) an inefficient management by private bodies ;
 - (c) the cheapening of education.
- III. That the moral and religious side of education is avoided, leading to
 - (a) a great unrest, social and political ;
 - (b) a reversion of the people to class or caste education which the agitation for sectarian universities might lead to.

IV. That the system is tending to be top-heavy and academic, resulting in the

(a) neglect of primary education ;

(b) lack of professional, technical and industrial institutions.

V. That the present financial system is inadequate to the growing demands of education and is almost responsible for all the deficiencies.

I. The Backwardness of Education in India :

That education in India is backward may be seen in the first place from the small number of school population. In the year 1911-12, the total school population was 5,780,721. This figure includes pupils in higher institutions. Pupils of school-going age should include only those who are in Primary Schools and those reading in the Primary sections in the Elementary and Secondary schools. This number according to Sharp is 4,988,142 or 5 millions. The population of British India in 1911-12 was 255,368,553. On Sharp's assumption that fifteen per cent. of the total population of India are of school-going age, we see that only 13·0 of the pupils who ought to be in school are in school. That only 13·0 of the pupils of school-going age are in school is a sufficient proof of the backwardness of education in India nobody can doubt. In Germany, France, England, United States and Japan, where primary education is compulsory this percentage is higher than ninety. The following table shows how much more backward education has been in the previous years and also how slowly it is progressing.

Progress of Education, 1886-1912.¹

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Year.	Population of British India and Native States under British in thousands.	Population of School-going age on the 15% basis in thousands, A.	² Actual school population in thousands, of the school-going age A ₁	Percentage ratio of A ₁ : A.	Number of pupils of School-going age left outside school in thousands.
1886-87	228,000*	34,200	2,514	7.4	31,686
1891-92	232,490	34,873	2,838	8.1	32,035
1896-97	236,500*	35,475	3,210	9.0	32,265
1901-02	240,435	36,065	3,204	8.9	32,861
1906-07	241,265	36,190	3,938	10.8	32,252
1911-12	255,368	38,305	4,988	13.0	33,317

*. Estimated, as the actual figures are wanting.

1. From the Quinquennial Reports, 1886-1912.

2. Pupils of only Primary Schools (boys and girls) are taken.

(a) The figures in the fifth column of the above table show that the progress has been steady but slow. Taking the actual figures we see that the school population in 1911-12 is nearly double the school population in 1886-87. Looking at these figures, nobody can deny that the progress, though steady, is very slow.

(b) In discussing the progress of education in any country, we cannot altogether neglect the consideration of the question whether or not the number of children of school-going age is increasing or decreasing. The figures in the sixth column of the above table show that the number of children outside school is increasing except in the year ending the quinquennium 1906-07, when there is a fall. This is significant of the fact that whereas the demand for education is great, the provision for it is inadequate. Hence the progress of education in India though appears steady is more or less vitiated by the fact that the number of children left outside the school is increasing.

The following statement shows the progress of literacy from 1881 to 1911 by decades.¹

Literates per 1,000 males in

1881	„	66
1891	„	87
1901	„	98
1911	„	106

1. Risley, H. H. Census of India, 1901, Vol. I. General, p. 179 and Sharp, H. Vol. I, p. 139.

It may be added that in 1911, "literacy" was defined as the ability to write a letter to a friend, while in all the previous years, ability to read and write was taken as the criterion. However, the table proclaims the general lowness of literacy without any shadow of doubt.

II. Management of Education

Summarising the figures we have given under all branches of education with regard to the management of educational institutions we get the following tables :—

Management of Public Education, 1911-12.¹

1. Sharp, H, Vol. II, pp. 20-22.

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(36)

Class of Institutions	Under Public Management			Under private management	
	Govern- ment	Local and Municipal Boards	Native States	Aided	Unaided
Art Colleges (English and Oriental Colleges for Professional Training	25 32	5 1	3 ...	75 3	32 10
Total: ...	57	6	3	78	42
Secondary Schools :					
English High Schools ...	210	55	37	697	355
English Middle Schools ...	80	305	126	1566	580
Vernacular Middle Schools	90	860	13	1317	79
Total ...	380	1220	176	3580	1014

Management of Public Education, 1191-12.—(Contd.)

Class of Institutions	Under Public Management			Under private management	
	Govern- ment	Local and Municipal Boards	Native States	Aided	Unaided
Primary Schools ...	1074	27,864	3164	74,613	16,863
Technical and Industrial Schools ...	417	171	8	234	70
Other schools unclassified Totals of schools and Colleges ...	63 1,991	5 29,266	19 3370	3,964 82,469	1,247 19,236
Total...		34,627			101,705
Ratio of Public to Private Management ...	25.4			74.6	

It will be seen from the figures of the above tables that the ratio of public management to private management in the case of

Colleges	...	...	35.5 : 64.5
Secondary Schools		...	28 : 72
Primary Schools		...	26 : 74
Technical Schools		...	66.2 : 33.8
Other Unclassified Schools		...	1.7 : 98.3

Total ratio : ... 25.4 : 74.6

In the case of every class of institutions, the private management looms very large except in the case of technical education. Public management becomes less and less as we descend from the college to Primary education. The care of the government and local bodies is bestowed more upon the technical and college education.

(a) The relegation of the management of about 75% of the total institutions in the country to private agencies cannot but lead to a lack of Government's control over education. That Government's control over education in India is necessary nobody can deny. For India is in a transitional period of her history and especially in her education. The people are apt to rush too fast in starting any kind of school so long as they can gather a few boys. Whether or not the school is in a healthy locality, the building constructed on hygienic principles, the teaching in it is sound, are questions that do not bother the venturers. In fact the average private school and more especially the unaided school is very ill-equipped and almost wretched.

The present control over schools and colleges is insufficient. By virtue of the aid the Government grants to schools, it can send its inspectors to inspect but once a year. The universities may control the curriculum and the physical and sanitary conditions of High Schools and Colleges. The Director of Public Instruction may control the educational policy. But the inner workings of the system is entirely in the hands of mostly untrained men. This lack of Government management cannot but result in cheapening education. Towards the total expenditure on all education in 1911-12, the contributions from all sources are as follows :

				Rs.
*Public sources (Government, Boards, and Municipalities)	...	...	...	40,523,072
Fees	...	...	...	21,908,646
Private sources	...	...	...	16,160,887
Total				78,592,605

The fees may be equally divided between the public and private sources. Having done so, we find the ratio of the expenditure of public to private management is fifty-one millions to twenty-seven millions of rupees. From the public sources aid is granted to about two-thirds of the private institutions and it ranges from one-third to one-half of what the private agencies contribute to education in their institutions. Taking then about eight millions (one-half of sixteen millions) of rupees given as aid to private institutions, we find the ratio of expenditure from public sources on publicly-managed institutions to the expenditure from all sources on privately managed institutions is forty-three

millions to thirty-five millions of rupees. Reducing them to percentages, we find them to be as 55:45: roughly. If we put side by side with this ratio of expenditure, the ratio of institutions managed by public and private bodies, we find that with the expenditure amounting to about 46% of the total expenditure on education in the country, private bodies manage about 75% of the total institutions in the country, while with 54% of the total expenditure on education, the public bodies manage only about 25% of the total number of institutions. From this it is manifest that the staff, equipment, and the quality of instruction given in private institutions must be of a low order, unless the teachers of all the private institutions sacrifice their prospects and work for the country with a missionary zeal. No doubt a number of privately managed institutions, especially the missionary institutions, are equipped with first-class men who work for nominal living stipends. But such institutions are an exception rather than the rule.

III. The Exclusion of Religious and Moral Training.

In our sketch of the social evolution of the peoples of India we pointed out that the earliest Hindus developed their religious consciousness to an extreme degree. It is in their attempt to preserve their religion from the contamination of people outside their immediate group that caste arose. Whether we call the Hindu religion a system of philosophy, a deep and serene contemplation of the unknowable, ancestral worship, or a system of caste, nobody can deny the fact that the Hindus as a rule follow their religious convictions with zeal and devotion. In as much as a great deal of the Hindu religion has its foundations in myth

tradition and revelation, and it does not respect the human and social relations which ought to subsist among individuals and societies, the scientific and democratic English education has undermined the very foundations of the Hindu religion and is driving its votaries to pessimism, nihilism and atheism. In shattering to pieces the Hindu faith, the English education has given no substitute. Into the vacant chambers of the Hindu heart other spirits such as the spirit of political propaganda with its train of sedition and suppressed anarchical ideas, may enter. Being denied that religious training which the European mother imparts to her son on her lap at home, the Indian student enters the portals of English schools and colleges. When he leaves them for good, he takes with him a superficial knowledge of history and geography, geometry and astronomy, Dickens and Addison. All through his life in and out of school he has no direct training to mould his religious and moral life. On the other hand, he hears of and sees all kinds of evils round about him. Political propaganda, which amounts nearly to the hatred of the foreigner occasioned chiefly by unsound relations that exist between the rulers and the ruled, becomes his hobby. Dr. Ashutosh Mookerjee, one of the prominent educationists of Bengal, alluding in 1909 to the lamentable events of the past twelve months, says : " Without hesitation the most strenuous efforts must be unfalteringly made by all persons truly interested in the future of the rising generation to protect our youths from the hands of irresponsible people who recklessly seek to seduce our students from the path of academic life and to plant in their immature minds the poisonous seeds of hatred against constituted government." ¹

1. Quoted by Chirol, Valentine: *Unrest in India*, p. 223.

The difficulty of introducing a systematic religious and moral training in the educational curriculum of India is, doubtless, very great, but a total omission of that branch of instruction which, after all, is the end of education anywhere is liable to end in more serious and disastrous consequences.

The absence of religious and moral instruction in the curriculum of schools and colleges which Indian people deplore together with the relegation of about 75% of the total management of educational institutions to the people themselves, have conspired to create in the minds of the advanced classes a burning desire to have their own indigenous universities, managed and controlled according to their own traditions. Within the last decade no fewer than four distinct movements have been set afoot for the establishment of four distinct sectarian universities in the country,

1. The Hindu University at Benares.

One of the champions of the cause of the Hindu University to be instituted in the "holy" city of Benares argues: "Every association of human beings, which is big enough to be called a people and which is old enough to have traditions which its members cherish and feel glory in, must therefore, have a university of its own to direct and control its educational interests. Denominational universities are the really national universities of the world. Who is there in the world to deny the separateness of Hindu society from other societies of man? That it has certain features which have grown and developed in mass and volume through ages, is also beyond dispute. The University, therefore, that supplies best the needs of other peoples is certainly

not the institution that can preserve and further, along lines of progress the natural and national culture of the Hindu race. A separate university, therefore, which can focus and concentrate the forces of the Hindu world for the education of its youth becomes a desideratum.”¹ The proposed Hindu university intends admitting into its schools and colleges and pupils of “all castes and creeds” (presumably higher castes and creeds). The propaganda of the Hindu University has evoked a good deal of comment and criticism.

2. The Bharat Dharma Mandal.

As the result of the controversy, a counter movement, started by the Bharat Dharma Mandal, has been, for some time, in vogue with the people for the establishment of a different type of a Hindu University known as the Sarada Vishvavidyalaya. The following is its creeds: “A university which would not make it its chief aim to foster and preserve Hindu spirit, Hindu feeling, Hindu beliefs, Hindu culture, Hindu traditions, and Hindu institutions, could not be deserving of the name of a Hindu University. The Mandal, as a body representative of orthodox Hindus..... is convinced that for the preservation of Hindu society, *as such*, it is essential that the special Hindu institutions that mark it out from the others should be carefully guarded and maintained. Varnashrama Dharma (caste distinction) is rightly regarded by the Mandal as the chief of these institutions. Take out Varnashrama and the vital element of Hindu body politic is gone! Hindus who are not orthodox, who do not look upon their Shastras (sacred

1. Sarkar, Benoy Kumar: The Hindu University, What it Means pp. 2-3.

literature) as infallible, who ridicule the idea of our sacred books being regarded as revealed, may not attach any importance to Varnashrama. But the orthodox strongly hold that it is due to the system of Varnashrama, ordained by the Holy Vedas and Rishis (hermits) of yore, that the Hindu race has retained its vitality to this day, while the Assyrians, Egyptians, Phoenicians, Persians, Greeks, Romans, and all other contemporary nations of ours have vanished from the world's stage. The Mandal therefore would naturally look askance at any Hindu University movement in which Varnashrama was utterly ignored as if it was of no account whatever. Such an attitude may be derided as mediaeval by the unorthodox but *the vast bulk* of the Hindu community who are Hindus in fact and not in name only would certainly appreciate the grave and urgent necessity of safeguarding Varnashrama from the attacks on all sides to which it is subject at this moment."¹

3. Pandit Madan Mohan Malaviya's Scheme.

Another scheme for the starting of a Hindu University based on some slightly different principles has been inaugurated by Malaviya one of the leading citizens of India in politics and education. His scheme is much similar to that of the first we have described; and there is a possibility of amalgamating the two under one consolidated scheme of the "Hindu University" of Benares.

IV. Side by side with these agitations of the Hindus for a Hindu university, there is the Mohamedan agitation for

1, Indian Education. 'Article on Sectarian Universities,' October, 1911, p. 124.

a Muslim university to be established in Aligarh, one of the strong holds of the Mohamedan population. The principle of the Aligarh university is that "the university be open to all castes and creeds, while provisions for instruction and examination in theology and religion be made for Mohamedans only."¹

As one reads the creeds of these proposed sectarian universities, one cannot but be struck with the narrow definition of a university, their bias especially in the case of the movement of the Mandal. But at the same time one cannot fail to see through their attempts the weakness of the English system. The management of seventyfive per cent. of the educational institutions in the country is left to the people whose ideas of life and conceptions of education, are not universally accepted. If the sectarian universities become established—and one fears that they will, because of the enormous public support they have obtained—the social evolution of the country, the democratization of the thought of India which the British education is creating, may be seriously jeopardised.

4. Undue Tendency Towards Higher Education

The critics of the British system of education in India have pointed out another defective feature of the system, namely, that it is unduly heavy at the top, that secondary and college education are emphasised at the expense of primary education. Their criticism is based on the fact that by far the greatest activity of the Government is directed towards college education. Lord Curzon's reforms

1, Indian Education; Article on Sectarian Universities, October, 1911, p. 125.

in the university and college fields affecting also high school education, the appointment of university professors and the contemplated travelling lecturers recruited from England, and a number of other forms of the reconstruction of college education, have all operated to inspire fear in the minds of the people that higher education in India will, in future, become the subject of Government's attention, leaving the primary education in the present unsatisfactory condition alone.

The following tables afford material for a comparison of the relative importance that is given to the different branches of education in the country,"

1. Institutions for Public Education and Enrolment, 1911—12.¹

Branches of Public Education	Institutions		Enrolment	
	Number	Per cent	Number	Per cent
Colleges : English and Oriental ...	140	0.1	29,648	.5
Professional Colleges and Schools ...	939	0.7	39,525	.6
Secondary Schools ...	6,370	4.6	924,370	15.1
Primary Schools ...	123,578	90.6	4,988,142	81.4
Special Schools ...	5,305	4.0	147,040	2.4
	136,332	100	6,128,725	100

1. The figures given here vary slightly from those already given under separate headings, the reason being that these figures are taken from the general tables of Sharp, Vol. II, pp. 22-33 wherein statistics are differently classified.

From these figures it will be seen that whereas the percentage of the primary school pupils is smaller than the percentage of the primary institutions, the per cent of secondary pupils is three and a half times and the college pupils five times proportionately larger than their respective percentages of institutions. This is indicative among other things, of the people's tendency to favour secondary and higher education. That the educational system in India is top-heavy, at least as far as the proportionate enrolment is concerned, not in regard to college education, but only secondary education, may be seen more clearly from a comparison of the enrolment in other countries in the primary schools, secondary schools, and colleges or universities, the last including the students pursuing higher professional courses.

N. B.—The enrolment of Technical Schools of all countries is omitted here.

Enrolment in different grades of institutions in different Countries, 1911-12.¹

Stage of Education	Percentage of pupils in each grade of institution to total pupils in all institutions.					
	India	Japan	United States	Great Britain	Germany	France
University and College ...	0.7	0.1	1.76	0.4	0.6	0.6
Secondary ...	15.5	3.0	6.6	2.8	5.8	2.1
Primary ...	83.9	96.9	91.64	96.8	93.6	97.3

1. Figures compiled from the Statesman's Year Book 1914-15, excepting figures for U. S. A. which under University and College, include total enrolment in all higher educational institutions, taken from Report of Commissioner of Education, 1913-14.

It is evident from these figures that in the ratio of college and university enrolment India is only a little in advance of Germany and France, a little more so in the case of Great Britain, very much more so in the case of Japan, but very much behind the United States. In secondary education, she is very much ahead of the other countries; in primary, nearly as much behind all the other countries. But in consideration of the fact that systematic English education in India is only about half a century old, and in such a short period she has equalled if not surpassed, some older countries in the proportionate enrolment in higher education, we may perhaps be justified in saying that India is unduly tending towards higher education. The answering figures for 1906-7 for India were: College and University education, .5; secondary education, 15.3; and primary education, 84.2.

We may compare Japan and India a little more closely in all branches of education, as they are both Eastern nations, although the comparison is vitiated by the fact that "the evolution of India is mainly artificial due to an external and alien force; the evolution of Japan has been mainly spontaneous and natural."¹

1. Sharp, H. *The Educational System of Japan*, p. 479.

"India and Japan Compared."¹

Kind of Institution	Percentage of pupils in each grade of institution to total pupils in all institutions.	
	India	Japan
Colleges and Universities ...	0.7	0.1
High Schools ...	6.8	0.8
Middle English Schools ...	4.9	1.7
Primary (including middle vernacular schools) ...	87.1*	92.5
Normal Schools ...	0.2	0.4
Special Schools ...	0.1	0.4
Technical Schools ...	0.2	4.1
	100.0	100.0

1. Sharp, H, Quinq, Report, 1907-12, Vol. I, p. 102.

* The reason why this percentage is not lower than 81.4 as found in the other table (p. 207) is that Sharp includes Vernacular Middle Schools in the Primary schools.

It may be remarked, here, that in comparing the secondary school education of India with that of the European and United States, we are not unaware of the fact that the secondary education of these countries is almost equivalent in quality and grade to the college education in India. But we are not concerned so much with the quality of secondary education of any country as with its extension. We have only taken the secondary education as it exists in all countries into consideration in our comparisons.

The reason for the present tendency in India towards higher education is obvious. The present day Indian student seeks it not so much for the sake of the culture or the social prestige it may bring to him as far the sake of necessity. In the absence of any considerable industrial outlets in the country, the only way for him to succeed in life is to secure the highest diploma or university degree which is almost the only pass-port to a respectable position in the civil service, office or school. There is still a deeper reason why India's face is turned toward higher education. We have seen that her evolution was arrested, owing to her faulty social organisation, leaving only a few professional classes to the enjoyment of education. The political disruption and the economic depression that followed it gave no opportunity to the people at large to develop their own education on account of the hierarchical taboo on it. The education sense, so to speak, was benumbed and all educational activities lay dormant. But when once the principle of universal education was established by political peace, the latent energies of the people broke down the artificial social boundaries of education and the people

rushed to get the highest they could. This is a natural phenomenon which may be observed in various phases of life. The outburst of the humanistic Renaissance of Europe succeeding the mediaeval repression, the formation of the most democratic United States after the landing of the careworn Pilgrim Fathers, though it took them a century and a half to organise the States, the glorious Victorian Age, which is democracy in flesh and blood triumphing over the vestiges of aristocratic tendencies, and not the least of all, the slow but sure formation of the middle class in India, preceded by the installation of political and civic peace, are historical instances of the fact that a force which has been, kept artificially repressed, will, after the removal of the restraint, acquire a great dynamic activity and tries to reach the uttermost limits with added momentum. The institution of the colleges in India prior to any organised scheme of education is a correlative of the founding of the universities in Europe in the thirteenth century. That secondary and higher education in India will continue to be in greater vogue with people is to be admitted. Any prohibitive policy, or preaching against higher education in India, will be met with the same feelings of disappointment as the flatterers of Canute did when they beheld the disobedience of the ocean waves to the kingly command.

This is far from saying that college and secondary education is to be emphasised much more than the primary and that increased attention is to be given to the former. The higher per cent of secondary and college population in India do not mean that there are extraordinary and tempting facilities offered in those branches of education.

Rather they mean that there is *the lack of diversity* of education. At the threshold of the secondary school, the ambitious youth does not find any other avenue to his adolescent career than the opened doors of the secondary school. At the close of his secondary education he finds a very limited number of professional schools scattered here and there beyond his reach. He inevitably follows the path of least resistance and seeks entrance into a college. At the close of his College studies he has fewer professional institutions within his reach. He reconciles himself to a Clerk's position in an office. The establishment of professional, technical and industrial schools, within reasonable reach of students, and for a time, sufficient inducements for students to enter them, would go a great way to reduce the present tendency towards top-heaviness.

CHAPTER III.

The Financial Policy,

V. To the discussion of the fifth defect of the British System of education in India, namely, the defective financial policy, it would be necessary to devote an entire chapter. All the imperfections of the British Educational System in India are attributed to want of funds. Almost every writer of the quinquennial reports has made the same remark, while the native press is never tired of complaining of an insufficient number of educational institutions. The usual charges brought against the British Government, when they attribute the want of greater extension of education to the lack of funds, are that the British Government is too costly and that the military charges are too heavy for the revenues of India to bear. Perhaps this controversy will ever remain unsettled. But a comparison of the revenues and expenditure on national defences, civil service, and education of some national governments of the world may throw some light on this very important and vexed question. From the *Statesman's Year Book* 1914-15, we gather the following statistics :—

Items	Great Brit. in 1000's	France in 1000's	Germany in 1000's	Japan in 1000's	India in 1000's
Revenue :	Pounds 188,853	Francs 4,738,882	Marks 2,488,998	Yens. 586,807	Pounds 84,261
Government's Expendi- ture on :					
National Defences	72,466	1,450,400	873,315	120,392	21,399
Civil Service	51,944	200,514		29,385	18,048
Education	18,549	309,140		9,547	2,699

From the above figures, the per centage of each of the three items of expenditure mentioned in comparison with the total revenue is as follows :

Percentage Ratio of Expenditure to Revenue. ¹

1. For our purpose we have taken only the expenditure on National Defences, Civil Service and Education.

Items	Great Britain	France	Germany	Japan.	India
Revenue	...	100	100	100	100
Expenditure on :—					
National Defences	...	38	35	21	25
Civil Service	...	27	4	5	21
Education	...	10	6	1.6	3.2

From these figures it is seen that the expenses of national defences of Great Britain, France and Germany far exceed those of India, while those of Japan are sixteen per cent. less than those of India. Without entering into the maze of international politics on this subject, we may point out that (1) in point of size, India is equal to that of the whole of Europe except Russia, (2) in consideration of the fact that India is liable to external as well as internal troubles, unlike other countries, the twenty-five per cent of the total revenues spent on the army does not seem to be extravagant from the British standpoint. With regard to the expenditure on Civil Service, India is far ahead of France and Japan and is only behind Great Britain by about 6%. Expenditure on education, on the other hand, shows that Great Britain spends proportionately more than three times, France a little more than twice, and Japan only half as much, as India. From the comparison of these figures, the criticism obtains a partial justification. Further, a comparison of the expenditure from different sources on education in India shows that the responsibility that the government bears is comparatively small. The following table gives the expenditure on education from the several sources :

Sources of Expenditure on all Education, 1911-12.¹

1. Sharp, H. Vol, II, p. 34.

Sources	Expenditure in thousands	Per cent
Public ;		
Provincial Revenue ...	26,959	34·0
Local Funds ...	10,580	13·5
Municipal Funds ...	2,984	3·9
Totals ; ...	40,524	51·4
Fees ...	21,909	28·0
Private sources ...	13,841	17·7
Other sources ...	2,319	2·9
	78,593	100·0

It will be seen from the above table that only 34% of the educational expenditure is borne from general taxes. The local and municipal funds which accrue from special rates, increase the expenditure from public sources to 51·4%.

There is no fixed standard to judge as to what proportions of the expenditure on the education of a country should be borne by the government, private bodies, and fees. But there is no doubt that for the progress of education in India the income from all the sources must be raised, whatever

may be the ratios to the total expenditure on education. That for a population of about two hundred and fifty-five millions of British India, only seventy-eight millions of rupees from all sources should be spent on education, giving only ten per cent. per capita from all sources and five cent per capita from the public sources, obtains no justification.

We have seen that the cost of civil service in India is very high, and that of Great Britain is higher. That India should be supplied with a great majority of her civil servants from Great Britain, where the civil service is equally attractive, is no doubt a source of drain on the Indian revenues. But as long as it is said of India that she is not prepared for self-government, at any rate in the near future she is bound to accept the terms of her costly government and reconcile herself to her present position. At the same time her education must progress; and for this progress she has to fall back on private resources. Waging controversies after controversies against the so-called parsimoniousness of the government will not mend the unfortunate condition of education to any appreciable extent. Agitation is good and the government has always appreciated it materially. The advances which the government has made from time to time have been necessarily limited and have not met the demands. If the Indian politicians whose relentless agitation is for self-government, do not agitate for a greater co-operation of the private bodies, communities, and the fabulously rich individuals, in the education of their own countrymen, 94% of whom are absolutely illiterate and 99% are illiterate in English, one must conclude that the politicians either do not realise that

mass-illiteracy is detrimental to self-government, or that their agitation is directed towards selfish ends, of bringing about a class rule. The National Congress, which is an informal body of the politicians of the country, elected by and among the people independently of the Government, has met annually for thirty long years to consider what privileges they must claim from the government, *presumably* for the people. Although at the outset the Congress based its agitation on the great benefits which the British Rule has conferred upon India, "the fierce political agitation of later years, denies the benefits of British Rule and even the superiority of the civilization for which it stands. It has invented the legend of a golden age, when all the virtues flourished and India was a land flowing with milk and honey until British lust of conquest brought it to ruin."¹ Whatever its constitution is, and whatever it may stand for, that it has not done much for the education of the country was expressed by its President last year in the following words: "Gentlemen, we have sat here year after year for thirty years for political campaigns. Let us devote this coming year for creating in our people a desire for popular education and its maintenance."²

If the educated classes, the rich landlords, and the hundreds of Princes of India do not lend their helping hand in lifting the ignorant masses through education, self-government will remain only as an ideal and will not become a reality. Unless the people of India and the Government co-operate in increasing the sources of income for education

1. Chirol, Valentine; *Indian Unrest*, p. 25.

2. Basu, Bhupendranath, in "India", Jan; 29, 1915.

in the manner that we have suggested elsewhere, India will remain ignorant.

Secondly, in readjusting the distribution of the expenditure on education there may be some hope of furthering the progress of education, especially the primary. The following table will show the classified expenditure on different educational objects.

Objects of Expenditure ¹

1. Sharp H. Quinqu, Reports Vol. II, p. 35.

Objects	Amount in rupees	Per cent	Remarks
University and Colleges (English and Oriental)	6,731,440	8.5	Scholarships given in each branch of edu- cation are also included under its expenditure.
Professional Colleges ...	2,398,251	3.2	
Secondary Schools ...	21,337,821	27.2	
Primary Schools ...	20,858,119	26.5	
Special Schools (Technical and voca- tional) ...	5,543,338	7.1	
Buildings and Furni- ture ...	9,729,640	12.3	
Direction and Inspection	4,774,890	6.0	
Miscellaneous ...	7,219,106	9.2	
Total Rs. ...	78,592,605	100.0	

The thing that strikes our attention more than anything else is the comparatively small per cent. of expenditure on primary education. It is even below that of secondary education. The two facts that primary education is neither free nor compulsory in India and that only 26·5% of the total expenditure on education is spent on primary education are the outstanding evidences to lend support to the belief that that branch of education is neglected in India. Attacking the principle of *laissez-faire* of Spencer, in education, which is the policy of education in India, Ritchie says: "That all should have at least a minimum of education to give them fair chance of real freedom, i.e., of growing up intelligent, useful citizens, we regard as so important an end that we are prepared to cause a little friction, and to sacrifice a little money in order to obtain it. We insist on the child's chances in life being protected to some extent against the selfishness, ignorance, or superstition of parents."¹ This is said of the English parents of the twentieth century. How much more true is it of Indian parents. Language fails to describe adequately the depth of ignorance and superstition of not only the millions of masses, but also of the so-called enlightened. Added to the ignorance of the parents against which education has to protect the child is another evil in India, namely, the deception and exploitation which a capitalist may practise not only on the child, but also on the adult. Simple elemental knowledge of things around them and of simple counting and calculating will help the ignorant masses from being fleeced by the so-called countrymen of theirs. If the Government of Great Britain in India cannot give free

1, Ritchie, D. G. . Principles of State Interference, p. 116.

education to these masses, it fails in its duty which England expects of every one of her citizens.

Looking at the other items of expenditure we find the secondary education absorbs the greatest amount, while the professional colleges and schools and technical education gets only 8.3% of the total expenditure. The percentage expenditure on the "Miscellaneous" represents too large a sum to be overlooked. It is a little less than half as much again as the sum spent on all the universities and colleges. A considerable amount of this could be spent on primary education. As we have already remarked, we cannot commend the reduction of expenditure on secondary and college education for the sake of its importance to India in its transition ; but if the extra sums that the Government is contemplating spending on education are devoted mainly to the extension and improvement of primary education, the object of the British Government in India will be nearer fulfilment, namely, educating the natives to govern themselves.

The figures corresponding to those given in the above table for 1902 for India afford a striking contrast to the corresponding figures for education in Japan in 1902.

Percentages of Expenditure on the various grades of Education in Japan and India in 1902.

1. Sharp, H. Educational System of Japan, p. 498.

Heads of Expenditure	Japan	India
Primary Education ...	60.6	29.60
Secondary Education ...	11.9	31.39
Higher education including higher professions ...	3.8	11.40
Training schools ...	6.1	1.79
Other special schools ...	5.8	3.89
Direction and Inspection ...	2.3	6.35
Buildings ...		5.59

From the above table the following points are worthy of note:—

1. Japan spends on Primery Education twice as much as India does.
2. India spends on Secondary Education two and a half times what Japan spends and even more.
3. On Higher education, including professional training Japan spends three times as much as India does.
4. On Training Schools Japan spends over three times as much as India.
4. On Direction and Inspection India spends nearly three times as much as Japan.

Thus, on every item of expenditure mentioned above, the amount spent by Japan obtains greater justification especially in connection with Primary Education and Technical training.

The following table shows the percentages of expenditure on the different grades of institutions by sources which may be re-distributed for better advantage of the country.

P. T. O.

Distribution of Educational Responsibility, 1911-12

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Branch of Education	Percentage of expenditure contributed by				
	Provincial Revenues	Local funds	Fees	Private sources	Total
Primary education	21.0	40.0	20.0	19.0	100
Secondary education	20.5	9.0	50.5	20.0	100
University and College education	36.5	1.5	38.0	24.0	100
Professional and technical education	72.0	—	11.0	17.0	100

The following points have already been referred to, namely, that the largest share of the responsibility of primary education is borne by the local boards which together with the government contributions make up about 61% of the total expenditure on primary education. Fees furnish the largest percentage of expenditure on both the secondary and college education, while the Government bears so much as 72% of the expenditure on professional and technical education. The figures of this table seem to offer a partial solution to the problem of educational expenditure. Secondary education should be left entirely to the local boards who will be assisted by the grants from the government; the fees of both the secondary and college education should be raised, provision being made for the poorer classes; and the government thus relieved of the burden of secondary and college education, should spend the savings on the primary and professional and technical education. In this manner, instead of reducing the expenditure on secondary and college education, the present condition of these branches of education may be preserved and also improved by the income that accrues from enhanced fees, while the extension of primary and technical education, as we have already observed, will tend to diversify education. As the pupils of the secondary schools and especially the colleges are, as a rule, children of the officials, there is no reason why they should not pay for their education a little more. For the year 1911-12 the cost of educating a boy in the secondary schools averaged to Rs. 27 (\$ 9) and in the colleges Rs. 175 (\$ 58), while the fee that was paid by a college boy was Rs. 68 (\$ 23). These figures of costs do not include the share that falls on each student from the

indirect expenditure on education, which when included makes the secondary and college education much more costly. In the table (page 311) we saw that the fees from the colleges constitute only 38% towards college education and the fees from secondary schools about 50% towards secondary education. Therefore 50% secondary and 62% of college expenditure has to be met from other funds, great portions of which are drawn from the general revenues. It is unfair to use the money from general taxes for the education of a few who are mostly the sons of the rich, who can well afford to pay for their children's education. If a special tax on the urban people, which we have suggested elsewhere, is impossible, then the urban people must be made to pay for the education of their children.

The enhancement of fees, with provision for the poor, has several other advantages to gain. It would tend to reduce the number of students who seek college education merely to become clerks and to increase the number of consumers, but not producers, in the State; it would drive them to technical education; it would compel the people to take education a little more seriously.

Conclusion.

We have tried to show only a few merits and defects of the British system of education in India. There is no ideal system anywhere on the face of the earth. We in India, look to the systems of Germany, France, England and the United States, as being the ideal and imitable ones. But the people in those countries are never tired of laying open their system thread-bare and criticising them out and out. The best system is that which follows

the evolution of the people, which submits to the changing conceptions of the people, which answers the ever-increasing demands of life. From this standpoint, the progress of education in India is not a mean achievement of the British Government and of the people themselves under the British tutelage. The British people themselves are readier to admit the lamentable deficiencies than the critics to criticise. British Education in India is only a little over half a century old, and its success has certainly outweighed its deficiencies. The experience of British educationists in India is thus described by Sir Alfred Lyall, himself a man who spent a great part of his life in the service of India : "Some of us", he says to his countrymen, "have heard of an enterprising pioneer in a difficult country, who confidently urged travellers to take a new route by assuring them that it avoided the hills on the old road. Whether the hills were equally steep on this other road he did not say. And in the present instance it may not be easy to strike out a fresh path which may be clear from the complications that have been suffered to grow up round our system of Indian Education ; while no one proposes to turn back, the truth is that in India the English have been throughout obliged to lay out their own roads and to feel their way, without any precedents to guide them." ¹

In a country like India, composed of the most irreconcilable heterogeneity of peoples, it would be difficult to please all. The aspirations and ambitions of these heterogeneous people cannot but be most diversified. For a foreign power to administer education to these peoples, cannot but be fraught with profoundest and almost insoluble difficulties

1. Chirol, Valentine : *Uarest in India*, Introd. pp. xiv-xv.

and problems. The success that has been achieved in fifty years is tremendously great. The comprehensiveness of the system that is in vogue includes the training in the liberal arts, professions high and low, technique, women's education, education of the special classes such as the degraded, and the Princes, the Mahomedans, Europeans, Anglo-Indians and Eurasians. Although the facilities for education in all branches are scattered, there is no deliberate and wilful discouragement exercised by the government. The framework of the system is still unfilled in many parts; The filling of it rests more with the people than with the government.

On the whole we are led to be optimistic. Despite the deficiencies and defects, the British Educational System in India is on the right track. During its future career, there is no doubt it will be subject to deleterious influences arising from the people as well as from its relations with the Government. The success of education in India depends on the sympathetic co-operation, in all details, between the people and the Government. The British System of education in India has started the social evolution of the peoples of India from the point where it had stopped; and it is therefore the supreme duty of the people to support and extend it and thereby help the government to fulfill its expressed desire to educate the people of India to govern themselves.

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V I T A

The author, S. Paul Chinnappa was born on the 14th. of April 1880, Bangalore, South India. His parents were severally converted to Christianity from different castes. They were united in the Wesleyan Methodist Church, Bangalore, of which his father later became one of the ministers. Paul Chinnappa was brought up in a Christian Boarding School—Wesleyan Hardwicke College, Mysore. He matriculated from the Wesleyan High School, Mysore, in 1899, took his Bachelor's degree in Science, of the Madras University from the Government Central College; Bangalore in 1906. During and after his College studies, he was the Science Master of the Wesleyan High School, Bangalore, for five years. In 1909 he was taken to the Educational Service of the Mysore Government as an assistant master of a Secondary school; was sent to the Teachers' College, Madras, in 1910—11, from where he got the degree of Licentiate of Teaching of the Madras University. He was subsequently made the Principal of his school. In January 1913, he was deputed by the Government of Mysore to study the **Montessori Method** in Italy. He came to the United States and studied in the University of Chicago, June 1913 to August 1914, and took his M. A., and did part of the work for the Ph. D. degree in Education. He studied in the Teachers' College, Columbia University, New York in 1914—15. His studies in the American Universities comprised Education, Educational Psychology, Philosophy, History and Administration of Education.

Ende